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COMMUNICATIONS.

For the New England Spectator.

Inalienable Rights of Man.—No. 2.

4. All mankind have an inalienable right to examine the evidence of every truth and duty for themselves, by all the means they can honestly obtain.

The right to inquire, to examine, to learn, and to know the natures and relations of beings and things, and to form a just estimate of character and conduct, of duty and sin, is a right belonging no more to one than to another. Says an original and profound author, "The fields of truth are wide; they smile in perpetual verdure; are covered with ever blooming flowers, and are lightened with eternal glory. They invite, solicit, and allure the immortal mind's most noble powers to explore them—to begin that exalted and delightful employment which shall never end. Knowledge, like the light of heaven, is free, pure, pleasant, and exhaustless. It invites to possession, but admits of no preemption, no rights exclusive, no monopoly." It is difficult to mention a more inalienable right than all mankind have to inquire, to investigate, and to think for themselves.—Knowledge is the means of holiness, usefulness, and happiness, and its fountains are as free to one, as to another, and to all as to one. The express and numerous divine commands to all men to get wisdom, to get understanding, and to grow in knowledge and in grace, imply that all men have a right to increase their stock of true and important knowledge by every honest means and method in their power.

5. All mankind have an inalienable right to judge for themselves in respect to every truth and duty.

An able writer upon the right of private judgment, says, that "it implies a right to hear what may be said upon the subject to be decided."—"A right to examine every subject for ourselves, and to employ all our rational powers in investigating the truth, and also the right of forming our opinions according to the best light we can obtain." After proper inquiry, he says, "A man has a right to form his own judgment exactly according to evidence. He has no right to exercise prejudice, or partiality; but he has a right to exercise impartiality in spite of all the world.

In proof of this inalienable right of private judgment, he further says,—

1st "God has made men capable of judging for themselves.

2d "He has given them the proper means of judging for themselves—they have the power and the means which God has given them to know the truth, and these they are bound to improve for the great purposes for which they are given.

3d "God has not appointed any to judge for us, in respect to religion and morals. It is true God has appointed teachers, but not judges.

4th "God has forbidden men to take their religious opinions from others upon trust, but rather to try the opinions of all others by the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "Call no man father." "Prove all things: hold fast what is good."

5th "Every man must forever feel the effects of his own opinions, and consequently ought to exercise his own judgment in forming them."

It is evident, from these observations, and from divine declarations, that all men have an inalienable right to judge for themselves in respect to truth and duty, according to their own reason and conscience.

6. All men have an inalienable right to obey all the divine laws and precepts.

Has God required all mankind to do "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report?" We have an inalienable right to obey all these divine precepts in their true meaning, and no parent, no master, and no civil legislator or officer has any right to forbid, or to require any thing contrary to these precepts. Has God required all men to worship him alone, to love their neighbor as themselves, to remember the Sabbath day to keep it holy, to search the scriptures and call upon the name of the Lord, to honor and obey parents, to kill not, to steal not, and to obey God, rather than man? Every person has a complete and inalienable right to obey all these divine precepts, and to enjoy all the happiness that such obedience can afford.—This right involves the highest privileges conceivable. If any doubt it, let them try the path of obedience, and they can doubt no more. It is because we render so little real obedience to the holy law of God, that we are so insensible of this great truth, that the path of self-denying duty, is the road of happiness—not merely the road *to* happiness, but the road *of* happiness, and wisdom's way of pleasantness and peace.

7. All men have an inalienable right to worship God according to the dictates of their own consciences.

The scriptures plainly acknowledge this right, in the appeals of God to the consciences of men, such as these,—"judge I pray thee between me and my vineyard. Are not my ways equal? Are not your ways unequal." "Why even of yourselves judge ye not what is right." The sacred writers acknowledge this right, in the regard paid to conscience, even when weak and defiled. Says Paul, "when ye so sin against the brethren, and wound their weak consciences, ye sin against Christ." Again he says, "herein do I exercise myself, to have always a conscience void of offence, towards God and towards men." But had he ever worshiped God contrary to the dictates of his conscience, he would not have had a conscience void of offence.

It is our knowledge of good and evil, our moral sense of right and wrong, which is our only ground of moral obligation to feel and do right. Should our consciences be destroyed, all our moral obligation to be holy, and to serve God would cease. But this would not be true, if we could ever have a right to worship God contrary to the dictates of our consciences. If we only admit the self-evident truth, that the knowledge of good and evil which is an exercise of our consciences, is the sole ground of our moral obligation to be holy, it is perfectly absurd to suppose that any person has a right to violate the dictates of his conscience in respect to the service of God. If there is any such thing as human rights, they doubtless include the right to worship God agreeably to the dictates of our own reason and conscience in the sight of God.

8. In connection with this right, may be mentioned a right to choose the PARTICULAR CHURCH to join, continue with, and help support.

God has appointed no order of men to determine for others what particular denomination of Christians, or what individual church we must join, or continue with, but left this matter to every individual's conscience. If any person becomes satisfied in his reason and conscience that it is his duty to leave any particular church, or to offer himself to the communion, and to help support any particular church, he has a complete right to do it, and no one has any right to judge for another and bind his conscience in this matter. And true Christian liberty, or liberty of conscience, cannot be maintained, without asserting and maintaining the right. Deny this principle, and admit that others have a right to determine what particular church individuals shall continue with and help support, and conscience is enslaved.—For if others have a right to determine this duty for individuals, why have they not an equal right to determine what church they shall join, and in what place they shall live, and what form of faith they shall embrace, or what denomination they shall support, and where shall we stop?

The truth is, the liberty of individual Christians is not subject to another man's conscience, but each one has an inalienable right to follow the dictates of his own conscience in respect to his faith and church fellowship. It is of great consequence to understand, defend, and exercise this inalienable right, and to stand fast in the liberty wherein Christ hath made us free; for this right is already questioned and invaded in this country to some extent—and to more extent than is generally known. The purity of the church essentially depends upon exercising and maintaining this right. C. S.

For the New England Spectator.

Intemperance and the License laws.—No 1.

Mr. Editor,—Facts show that in many places those who should be foremost in aiding the cause of temperance, are throwing the most imperious obstacles in its way. I spent two or three days in a town in Bristol county in this state, during the summer of 1834, in which there is a large temperance society that met monthly. It was in a place where the state of religion has been much promoted by protracted meetings and frequent revivals.

A meeting of the temperance society was held while I was there. But I learned from the pastor of the church himself, (otherwise I could have hardly believed it,) who spoke of it with feelings of agonizing regret, that on that very day and the one following, five men lay beastly drunk around a single rumselling shop, kept by a woman, and were in this state for a considerable part of the day. Three of these lay like swine in the street in the sun, when the thermometer was ranging in July, between 98 and 99; this was nothing uncommon. Several in town sold the poison, and instances of intoxication like the above, were so frequent that they ceased to attract notice. But what is more than all this besides, there was *no license* for selling spirit in that town! nor in that county!! and had not been for many months. Where was that temperance society and that spiritual church, that they did not stop the sale of the poison? Was it that they were afraid they should incur the frown of some reeling sot, or the displeasure of some vulgar, obscene rabble!!

Of what avail is all the vehement zeal of temperance declamation; and of what use are the high pretensions in seeking for a shower of divine grace, when the broad and deep fountain of intemperance is permitted still to augment and spread unmolested its infectious leaven, although the civil arm had, almost without a precedent, furnished the means for its entire removal? How are those praying for the descent of the Spirit, prepared to give an account of their stewardship, while guilty of such gross neglect?

In passing through Newport, R. I., Portsmouth, N. H., and Portland, Me., you would hardly suspect, from the frequency of rumselling places and the immense quantity sold and used, that such a thing as a temperance society had ever been heard of. In Providence, R. I., there were twelve more engaged in the sale of ardent spirit in 1834 than there were in 1832. An effort was made in Connecticut last summer, near New Haven county, to hold a temperance meeting. Those who were fond of spirit furnished every boy and person who would take it, with a small bottle or phial of spirit, to be passed in every direction when the meeting should assemble. The meeting was, in this way, wholly broken up by this spirit-drinking rabble. In one town in Essex county, Mass., and a great number of others in other places, where considerable effort has been made to prevent a license and with success, the same number or more continue to sell than before, and no one has the courage to interfere to prevent it.

To see so many towns as are recently coming forward, by a public vote to exclude this terrible traffic from their borders,—and in *one* instance near Worcester, Mass., even the sale of *fermented* liquors,—is enough to send a thrill of joy through the land to its remotest extremity. But to see the license withdrawn, and then the sale even *greatly augmented* by that very means, because of the dreadful neglect of temperance members and those professing piety to prevent it, as they easily might, is extremely painful.

A great cry is raised by many, that the withholding of licenses is taking away the rights of the people; and one who had been a respectable farmer, told me he would take his rifle to defend his rights in that respect, as soon as those did who went to Bunker hill.

On the evening of the temperance anniversary in February last, held in the largest town in Bristol county, Mass. it was stated by one of the speakers who belonged in the same place, that a very respectable widow came to him that week, most earnestly intreating him to prevent the sale of spirits, saying that her son—whom the speaker knew personally to be a very interesting and promising youth—was brought home dead drunk, and laid in her house on the day that she called—drunk upon 3 cents worth of new rum which he had obtained of a neighbor, whose pecuniary profit on the spirit for the intoxication and perhaps ruin of that lovely boy of only eleven years old, was one cent and a half!!! He also remarked that he thought there had been more intemperance in that place during the winter than ever before; although there had been no license in the town, nor in the county, for nearly a year. There were, he presumed to say, more than 100 persons in that single place engaged in selling, with little or nothing done to hinder them.

A very interesting and promising youth somewhat addicted to the use of spirit had been sent out in a temperance whale ship, for three years, as a hopeful process of rescuing him from the ravages of this vice. He came into that place that week, and had been but a few hours in port, before he fell into the merciless grasp of one of the rumsellers, who found he could secure his pay, and had charged this youth with one hundred and twenty five glasses for himself and his friends. This was the charge upon his books of a single day only, when his friends found and rescued him from farther voracity. This tale is not wholly told. That self same interesting youth had passed through college with hopeful piety with the ministry in view, and had spent 6 months in the study of theology at a theology seminary, for this purpose, and is the son of a very excellent and useful minister of Christ who is now settled and laboring in this state.

Says the eloquent Nott,—"the gambler would follow his game over his brother's grave. He would play upon his mother's coffin." It has seemed to me that the heart of the rumseller, if heart he can be said to have, would carry him if possible even farther than this. If he can secure of the buyer all that he and his friends can pledge or borrow—if he can lay half the community under a mortgage to his liquid fire—if he can succeed in inflicting on all on whom he can palm his deadly potations, some fatal disease or speedy death, and can spread infamy and woe over all they hold dear in this life and the next, does it seem that he cares for much else? Who opens veins of deeper grief, or forms a more extended fountain of immeasurable woe than this self same rumseller? Is not his immense wealth thus accumulated, literally taken from the breaking heart of the wife or widow—from the tears of the orphan or the groans of death? Is not every dollar he takes, a part of the payment which he consents and even seems eager to receive for effecting the certain ruin of the soul? Thus filling his coffers in such ample profusion, not from spreading far and wide scenes of temporal infamy and woe merely. But does not the man (the monster I should rather say) who thus *takes as payment the ruins of a man's soul, for the fire with which he is to consume it,* literally draw out his wealth in a great measure from the very groans of the finally lost!!!

EVARTS.

Andover Theo. Sem. Sep. 2, 1835.

For the New England Spectator.

Plan for the Abolition of Slavery.—No 1.

It has always seemed to me that those states and individuals who have slaves to emancipate, ought to devise their own plan of operations, since they alone are responsible for the consequences of their conduct. Indeed, I have thought it might justly be considered a species of intrusion and officious meddling with what is called "a difficult and delicate question," for any one at the North, to devise plans for the South in relation to slavery. But since the apologists of slavery have long and loudly called upon abolitionists to propose some rational plan of immediate abolition, and long reproached them as having no plan that would guard against the anticipated evils of emancipation,—with much reluctance I have at last been compelled, as it were, to draw up a plan for the abolition of slavery—not to be forced upon slave-holders, but only recommended to them.

As coming from an abolitionist, the plan will of consequence be expected to begin with the abrogation of those laws, now generally acknowledged to be unjust, which reduce rational and immortal beings to mere chattels and property. But the mere "breaking every yoke, and letting the oppressed go free," (like the amputation of a limb which can be done as it were in a moment,) if the general anticipations of slave-holders are correct, would be getting rid of but a small part of the evils of slavery. According to them, it is the subsequent evils, *the dreadful cramp, convulsions, and consequences,* to avoid which a plan is needed and called for. And perhaps it may be conceived that the condition of the slaves in general might be rendered no better, if not worse, by being turned immediately loose, without any means of present support, or provision for their wants. Suppose, for instance, that the southern white population should turn all the people of color loose from all employment, houses, kindness, law, and every thing, and have nothing at all to do with them. Without any lands, houses, property, or employment, what could they do? Is it not more than possible that they might suffer for a time, and even be tempted into despair, or to steal, or murder? Do not both the safety of the whites, and the happiness of the people of color demand a plan to avoid these and other anticipated evils? So it seems to me; and I have an unwavering conviction that a rational, just, wise, and benevolent plan can be devised, which will infallibly guard against these evils, and not interfere with the essential rights and privileges of any class of persons.

First, then, let all prejudice against mere color and form, be instantly renounced and abhorred, as being sinful, hateful, and contemptible. This part of the plan devolves particularly upon the north, where this prejudice exists in its highest degree. This duty will require no sacrifice only of mere prejudice, though it is a very important part of the plan. It requires no money or physical force, for each one to renounce and abhor his foolish prejudice against color and form, which is a shame and burlesque upon our national character.

2. Let the liberation of slaves be attended with much prayer, and deep humiliation before God, and with the proper confession to those who have been robbed and abused. Much depends upon the manner in which the slaves shall be first emancipated. A scene of liberating a company of slaves may easily be conceived, which could scarcely fail to make an indelible impression upon their minds, and secure their forgiveness of all past injuries, their ardent affection, and enable their masters to exert a salutary and powerful influence over them so long as they should receive just, and kind treatment.

3. Let all the slaves after emancipation have the offer of employment at a reasonable price as conscience shall dictate, and be hired the first year or two in preference to other persons who could be hired to perform the same labor no cheaper. Would it not be highly reasonable and proper that those who had served so long without wages, and would be in a state of dependence when first liberated, should have the first offer of employment? Would it not also be for the interest of the owners of plantations, as well as for their former slaves, to employ them, and to employ them rather than strangers? We can scarcely conceive it to be otherwise. Many enterprising slaves, however, when free, would prefer to purchase lands on credit, and become landlords themselves, and thus employ others. The sale of lands to them, as well as the offer of employment, might often be dictated by true kindness, and benevolence.

4. Let all who have received the services of their colored brethren without proper wages, pay them a proper equivalent for their services if they are able, or if not, let them from time to time pay them such sums as conscience shall dictate. Let the golden rule of our Savior, be adopted by the planters as their rule of conduct towards their servants. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

5. Let the white population at the south and west, as well as at the north, depend upon their own industry and economy, and not upon the gratuitous services of their fellow creatures for their living.

Is not this more favorable to virtue, piety, health, and happiness, than indolence, oppression, and grinding the face of the poor? What a mean, despicable, and mortifying condition is it for a healthy and sane person to live in a state of dependence upon the gratuitous and hard services and labors of his fellow creatures, extorted from them by the whip and manacle, in the hand of tyranny and despotism; and especially for the wealthy and powerful to be thus dependent upon the poor and weak, and force them to work all their lives for nothing, in a state of ignorance, suffering, and complete deprivation of the essential means of salvation, to support them in a state of indolence, pleasure, and affluence? It reminds one of the following parable. "There were two men in one city, the one rich, and the other poor. The rich man had exceeding many flocks, and herds: But the poor man had nothing save one little ewe-lamb, which he had brought up and nourished: and it grew up together with him, and with his children; it did eat of his own meat, and drink of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, 'As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb four fold, because he did this thing, and because he had no pity." Do not slave-holders submit to a kind of dependence upon their slaves, which clothes them with all the ignominy of the thief, the robber, the niggard, and the hypocritical beggar? Are they not a species of paupers, supported in comparative indolence and affluence by the bounty of the poor, and that extorted from them too, by cruel force? What language can supply a just appellation for such a method of living as this, especially when it is not only depriving their fellow creatures of their present liberty and happiness, but of the means of eternal salvation. Is it not infinitely more honorable to procure an honest living by our own industry? This part of my plan I am sure must commend itself to the high minded, and high feeling south, and to every persons' reason, conscience, and feelings.

6. Let the present slave states and owners make an immediate, thorough, and persevering effort to instruct and elevate the colored population. If there was ever a field which called for benevolent enterprise, is it not here? And is it not reasonable that those who have interdicted their fellow creatures from the temple of science, and even withheld from them the book of God, the divinely appointed means of grace, and thus kept them in a state of heathenish degradation in this Christian land, should now make a systematic, vigorous and self-denying effort to instruct, and elevate those heirs of immortality whom they have so long oppressed and abused? If any thing is reasonable, is not this reasonable?

7. If the slave holders shall be conscious of needing assistance, in this great enterprise, let them petition the general and state governments—let them call upon the north, and solicit the sympathies of Great Britain, and they would have good reasons and arguments for such an appeal, which would not be in vain.

8. Let the people of color be completely restored to all the rights, and privileges which God has freely conferred upon mankind. In particular, let them have the same protection of their lives, liberty and privileges, from the government and laws of their country as others—the same privilege of pursuing the road to wealth, honor, and happiness—to gain every species of knowledge—to enjoy the fruit of their own industry—the same right of private judgment, and to walk, in all the precepts and ordinances of the gospel—and the same respect to their rights of conscience as others. Let the laws respecting their becoming citizens be just as favorable as if they had a white skin. And while they are under our government, let them be subject to the same laws respecting pauperism, and crime. Let them be considered as the population of the country, and children of the government, and treated according to character, and not according to color and form. In a word, let every obstacle which can be removed, be immediately taken from their path to honor, dignity, and happiness.

Objections to this plan will be considered in my next number. JUSTICE.

For the New England Spectator.

Peace and War.—No. 6.

Objections to the Non-resistance System considered.

As [illegible] will be made to the system of non-resistance, I will answer some of the most [illegible] ones that occur to my mind, which I suppose will be brought from the New Testament.

Objection 1.—When the soldiers [illegible] of John the Baptist, what they should do, he replies, "Do violence to no man; and be content with your wages." Luke iii. 14. Are not these soldiers here encouraged to continue in the military service?

Answer. I suppose that Christians who disagree concerning the formation of a gospel church, will unite in this one sentiment, that under the ministry of John, the gospel church was not fully organized in all its appendages; and the instructions given by him were on general principles, and not descending to every particular. Like our Savior, he taught the people as they were able to receive instruction, and he did not at once unfold to their view, the whole system of religion in all its parts.

Obj. 2.—Another case, concerning Cornelius, a centurion of an Italian band, is of similar import. It is said of this centurion that he was a devout man, and one that feared God with all his house: which gave much alms to the people, and prayed to God always. Acts x. 12. If it was wrong for Cornelius to be engaged in the military service, why did not Peter reprove him for it?

Ans.—The history of the interview between Peter and Cornelius, is confined, mostly, to one general object, namely, the propriety, in the sight of God, of connecting [illegible] the Gentile with Jewish converts; hence, the general object is kept in view, as the scope of the discourse, and many other duties, binding on Christians, which are brought to view in other passages of scripture, are not even named here. And this is not a solitary instance of this kind, [illegible] sacred writ, but there are many others of similar import.

Obj. 3.—Another case, not much unlike to the two former, is found in Luke vii. 2–9, concerning a centurion, of whom Christ says,—I have not found so great faith, no not in Israel. To this case, the objector will say, that there was no reproof given by our Savior to this centurion, for continuing in the military department.

Ans.—To this objection, I reply, that in this brief account of the centurion, there are no certain duties touched upon, or sins either of omission or commission, only the faith of the centurion.

And furthermore, in regard to the two centurions, and the soldiers who made application to John concerning their duty, such were existing circumstances, that it would not be expected that a complete system of Christian duties would be given at the short interviews enjoyed by the parties concerned. And many things were practised as duties, under the ceremonial law, which were not directly abrogated under the gospel, by Christ or by his apostles; but they fell gradually into disuse.

This was the case with the ordinance of circumcision. Christians were [illegible], for some time after the gospel church was organized, not to [illegible] their children; but it was gradually abolished. And in the [illegible] assembled, of the apostles and brethren, to [illegible] concerning this case, they did not [illegible] bring any express command [illegible] of circumcising or not circumcising [illegible] converts [illegible] only [illegible] case, according to the spirit of the gospel. Acts, chap. xv.

Another reason which [illegible], why the non-resistance system was not taken up and [illegible] by John the Baptist, Peter, and our Savior [illegible] three cases under consideration, was, that Christ did not at once, or twice, [illegible] at many times, exhibit *all* the instructions which he had to communicate, even to his own family of disciples. For he told them, but a little while before his sufferings, "I have many things to say unto you, but ye cannot bear them now." John xvi. 12. [illegible] Christ interwove his instructions, concerning the system of non-resistance, in different parts of the New Testament sufficiently plain, I conclude [illegible] establish [illegible] true [illegible] on this subject.

Obj. 4.—But one more objection I will notice, concerning the war in heaven between Michael and his angels and the dragon and his angels.—Rev. xii. 7, 8, 9.

Ans.—Here let it be observed, that the battle was spiritual, and their weapons were spiritual; as Paul represents when he says,—"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth itself" &c. 2 Cor. x. 4, 5. And again he says,—"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi. 12.

B. C.

The Youth whom I esteem.

Mr. Editor,—A gentleman of this city, whose memory will be embalmed in a thousand hearts, as the friend of the poor, a few days since speaking of a certain young man and his father, gave the following account:—'Some years since, my neighbor across the street, came into my store one day, and said, a man who was poor, but [illegible] parent, honest and industrious, had just come to the city with a large family, destitute of the necessaries and comforts of life. He had employed the poor man to [illegible] a few days, and his wife had got some work for the poor man's [illegible] and children. He asked me if I could not do something for him. I interested myself in him, and found that he [illegible] himself or family, but was anxious to get work, and was willing to do any thing by which he could support his family. I felt a [illegible] him, when I found he did not wish to beg, but to pursue a more [illegible] course and live by his honest industry.

'Finding him a man of temperate and good habits, I procured him a *hand-cart*, and interested my neighbor merchants to give him work. They tried him, and found him honest, and faithful, and *temperate*, of course, or he could not [illegible], and [illegible] furnished him with work sufficient to keep him employed most of the year. His earnings he did not spend in grog-shops, as many of the poor do, but for the comfort of his wife and children. In the mean time, his children attended our schools.

'After working for some time with his hand-cart, he obtained a *horse cart*. With this, he increased his business and his earnings, and began to lay up a little, and to increase his family comforts; his good children, in the mean time, [illegible] going to all our schools—those [illegible] where the children of rich and poor [illegible] together.

'In due time, the poor man hired another person to drive his cart, and himself took a cellar and went to selling apples, oranges, and other fruits. There he is, in that cellar now ready to wait on customers, happy in his family, and in the pursuit of honest industry. That man, once poor, and destitute of all things, is the father of the young man of whom you are speaking.'

And who, Mr. Editor, is this young man? I will not mention his name, but will merely say, I recently attended the examination of the English High School in Pinckney street, the class which was about to leave the school, was examined in the various branches of English studies. They showed that as far as a school education would do it, they were prepared for any of the active employments of life. Several were called on to speak their own compositions, and their speaking and writing would have done honor to any literary institution in the land.

After the examination was through, the mayor called six of the young men on to the platform and after addressing them in some most encouraging and appropriate remarks, bestowed on each of them a medal, as a reward for their industry and well doing, and extended to each an invitation to dine with the city government, and other invited guests, at Faneuil Hall. Among these six young men, thus distinguished, was a son of this once poor man.

I cannot but say of another of these young men, with whose family I have the pleasure to be acquainted, that he is a son of one of our [illegible], and his address to his teachers and his fellow students, as to matter and manner, was an honor to him, to his teachers, and to his family, and was heard with delight by all who were present.

Sir, I have seen the son of the above named poor man, in the door of his father's fruit-cellar, with a book in his hand, reading and getting that which I hope, he knows, will be better than all riches, while at the same time he is ever ready to wait on any customer that should call. How happy must be that father who has such a son, that, while receiving the first honors of the first school in our city, [illegible] yet more honored in being able to return the kindness of a parent who struggled with poverty to feed and clothe him in childhood. Such a son is, and ever will be, I trust the glory of his parents. Such is the youth whom I would ever love to esteem.

Let all who love the poor, direct their efforts to get their children into our infant schools, our primary schools, and grammar schools; let us bring them all under the moral and [illegible] discipline of our schools, from the earliest age [illegible] and keep them there, till arrived at the age to go into business, [illegible] we may [illegible] to see our city [illegible] from its present almost [illegible] vice and poverty.

Let us [illegible] our poor to seek honest employment, rather than beggary and [illegible], and [illegible] them to keep their children at school, and we may hope that many sons and daughters of the poor, like the one above, will grow up in our schools to be a blessing to their [illegible] and an honor to our city. H. C. W.

Appeal in behalf of the Sabbath, to Business Men, Merchants, Manufacturers, Traveling Gentlemen, &c.

It appears, on [illegible], that [illegible] merchants, [illegible], manufacturers, and traveling gentlemen, are the great [illegible] of the Sabbath breaking on [illegible], rail roads, and stages, [illegible], &c. &c.

But who are these [illegible] so much [illegible]. They [illegible] the [illegible], the moral, the influential [illegible]. They [illegible] worthy, the [illegible]. They [illegible] support the ministry, [illegible] schools, [illegible] on God's holy day with their families, and listen to the words of eternal life. And some of them [illegible] and weep when they think of the [illegible] of Christ [illegible] a world lying in wickedness. I speak very [illegible] of [illegible] a body, for I [illegible] experience. And if these men are the main-spring of Sabbath breaking, will any one say that [illegible] cannot be removed?—that if they should be convinced that the course they are pursuing, puts the Sabbath breaker in motion, [illegible] their right [illegible] to lead [illegible] on the Lord's day, they cannot be prevailed upon to confess their faults and retrace their steps? Yes, they can be convinced, and they can be prevailed upon to change their course, and Sabbath breaking can be done away in our land.

Let us look at facts, and see whether these men are in the fault, and who are the responsible ones in this matter. And in the first place, I would ask, would there have been any canals, rail roads, stage routes, mail contracts, steam navigation, ship navigation, iron foundries and the like, [illegible] this class of persons never existed? And now since these valuable improvements have been made, if all these men would say, none of our business shall be done on the Lord's day, would there be a Sabbath mail, Sabbath breaking steamboats, packet boats, line boats, cars, stages, or any habitual Sabbath breaking establishment? Surely not, for it is for the business men mostly, that we need a mail and these facilities for traveling and transportation.

Now all the stagemen, the boatmen, the carmen, the sailors, are in their employ, by them they are set at work, from them they receive their wages, and but for them, they would stop their stages, boats, cars, &c. And should these business men address those in their employ, and say, we wish for the future, that you would make such arrangements, in regard to our business, as will in no way interfere with the Sabbath; we will not have our letters, our merchandize, our produce transported on that day, and we will not labor or travel ourselves, you may go on in the [illegible] as you heretofore [illegible] the carrying of our goods and letters on the Sabbath; [illegible] and [illegible] Sabbath-breaker?

[illegible] of that B[illegible] shall [illegible] and how [illegible] are responsible for the [illegible] Sabbath. There is a [illegible] that class, [illegible] if they would use their influence and if they withheld that [illegible], then they [illegible].

But what will be the objections to an entire cessation of labor on the Sabbath? And who would [illegible]? The [illegible] objections, for his goods would be [illegible] as soon as his neighbor's. The [illegible] of [illegible] by [illegible] of their [illegible] and [illegible], would be great gainers. Canal [illegible] would lose nothing, for their wages would be the same, if there should be an additional expense in feeding passengers, there [illegible] charge. And the [illegible] business would not [illegible], for rest is what they need, as often as the Sabbath returns, when they could repair to the Sabbath school, the house, the chapel and add a new [illegible] to their intellectual and moral character, and live in the enjoyment of those privileges without which the other [illegible] enjoying them, they must [illegible] to [illegible] and wo, while others rise [illegible] and happiness. The innkeeper will not complain, for while he furnishes his guest with a comfortable repast on that day, he and his family can rest and attend public worship, and on Monday, receive a fair compensation for trouble and expense. It appears that if any class of community will complain, it will be the traveling class, for it will cost the traveler an extra tavern bill for one day in seven, and perhaps some will say, the loss of one day in seven. But it should be remembered that the farmer and mechanic when they rest from their labors, lose one day in seven, if it be a loss, and why should the traveler, the boatman, and stageman, have a right to more time than the farmer and mechanic? They board their hands, and lose their labor, who answers work for them by the month or the year as many of [illegible].

But it is not right to call that day lost, which spent in its appropriate way, to prepare for heaven. And where is the money, which is demanded for the extra bill? And who gives us our time? Travelers on a journey are very apt to plead necessity, and say, we have been from home a long time; we are short of money, and therefore they conclude they may disobey God, make a multitude of poor men and weary horses labor an extra day every week, merely to enable them to reach home a few hours sooner, perhaps, than they would have done if they had rested on the Sabbath.

If those who now travel and do business on the Sabbath, continue to do so, others will follow their example, until all classes of men will attend to their business on that day, and the Sabbath will no longer adorn our weeks, and summon the pilgrim to the temple of religious worship.

Since, then, some may object to cease from all labor during holy time,—and we know not how many,—let us suppose there may be half of the number mentioned above as the main-spring of this evil; though I do not believe there will be one quarter, or even one eighth, when properly enlightened. And who are those who would thus object? Those only who are disbelievers in the Bible, and not half of them; the dissipated, the dissolute, the ignorant, the immoral, the [illegible], those who do not love their country, but are bad members of society; and every candid, unprejudiced mind would see [illegible] and want, I ask, would be the weight of their influence, when put [illegible], against the influence of the [illegible]? And what effect will the objections have when presented to those who are [illegible] the employment of these business men. Whose voices would [illegible] those who would have the Sabbath observed, or those who would [illegible]?

Those who are now transporting our wares and merchandize and letters and [illegible] are men of good feeling—of [illegible]—of intelligence—of [illegible], and [illegible] you [illegible] when [illegible] which [illegible] worth [illegible] the wishes of their [illegible]. For I would have [illegible] with [illegible] a [illegible].

[illegible] God [illegible]. In every [illegible] as [illegible] and I [illegible] it.

A word respecting our letters and packages.—Let those remember, who have demanded a Sabbath mail, that if all business is suspended on that day, no other evil than a delay of one day in seven can result from it; for in that case, no man could receive intelligence of any important business or event sooner than another. And the [illegible] could not [illegible] a sufficient excuse for compelling thirty or forty thousand of our citizens to break the laws of God, and thereby expose themselves to eternal misery. Think, for a moment, on the condition of those you thus employ to gratify your curiosity, or add a little to your worldly gain. Most of them come to you poor, possibly far from home, out of money and out of employment. Perhaps they have been cradled in the lap of piety, and have covenanted to keep the Sabbath holy. But what shall they do? You want their services, and they would be glad to bestow them: but how can they work on the Sabbath and sin against God? And these remarks will apply to hundreds of thousands of others who seek for employment in other ways, and cannot obtain it without laboring on holy time. Though all of them ought to refuse to violate the commands of God, at all times and under all circumstances, we see that the love of gain, or absolute necessity, as they think, drives them to disobey God. And now, how will you dare, for the little paltry benefit you hope to derive during your short life, to take upon yourselves the responsibility of causing these little ones, these poor people, to disobey God?—for such a consideration, venture to turn these youths from the path of duty, throw around their minds the chain of ignorance, introduce them into the society of the vicious and debauched, where they will learn the vocabulary of hell, and become unfitted for usefulness in this world, because they are entirely shut out from religious privileges? Dare you go to the judgment and meet these men, who have pent their time and wasted their strength in aithfully laboring to promote your interest, while you have been laboring as effectually to deprive hem of their dearest rights and brightest privileges, which are calculated to make them useful here and happy hereafter? Think of it as you will, "for all those things God will bring you into judgment," and you must then answer, not only for all the evil these men may be allowed to commit, but for the loss of all the good they otherwise might have accomplished—the blessedness which they might have enjoyed, and for the evils which they must suffer; and all this, for the privilege (dear bought privilege!) of having a Sabbath mail.

Let me now, in a few words, show *how* these merchants, traveling and business men are the main-spring of Sabbath breaking. They go to the great commercial cities, buy goods, order them shipped in the *first* boat, give special orders to have them forwarded with as little delay as possible. Their goods must not lie by on the Sabbath. Hence the necessity, says the ship captain, of my labor and the labor, on each Sabbath, of all my men, and, says the boat captain, of *my* labor and the labor of *my* men. The goods must be shipped and re-shipped, boats must be towed, warehouses must be opened, clerks must take account of the goods, receive and deliver them, locks must be tended, clearances must be had; and thus we see that the goods of these business men keep constantly at work custom house officers, captains, sailors, boatmen, and carmen, lock tenders, clerks in all our forwarding establishments, wagoners, draymen, and a thousand others, while their persons keep the stages in motion, and exact the labors of proprietors, agents, drivers, landlords, runners, mail carriers, postmasters, porters, ostlers, coachmen, &c. &c.—for most of these, while away from home, travel on the Sabbath as on other days. But if they do not, those who are transporting their goods, labor with their horses and cattle; and though *they* may be seated in the sanctuary, worshiping God, they, at the same time (strange inconsistency!) are breaking the Sabbath by those whom they employ.

Some of those who have shipped their goods from New York on Friday or Saturday, have gone to Albany and stopped to spend the Sabbath; and while *they* were in the house of God, at the communion table, there were perhaps twenty men on the dock, taking their goods from the vessel, and putting them into canal boats; then come the teams, and away they are hurried; and all this activity and bustle are witnessed, in some places, within sight of a bethel, and the hearing of a chaplain, procured for the benefit of sailors; for these business men—these good men, cannot suffer their goods to lie by on a Sabbath. It cannot be that they know how much they are doing to blot out the Sabbath. Thus it is that they, though unseen, move the hands that move the merchandize and drive the stages—that play the bugle and raise the steam.

But this is not all. These men build steamboats, canal boats, stages, take mail contracts, hold stock in Sabbath breaking establishments, and thus give their influence to increase and perpetuate this great sin. These are some of the ways they move the wheel which is rolling the Sabbath into contempt; and unless they stop short in their career, it will soon have gone beyond recovery.

If, in the temperance reform, we hold drunkard makers responsible for the mischiefs which ardent spirits occasion, which is doubtless correct, then surely, on the same principle, may we hold merchants, traveling and business gentlemen responsible for the evils of Sabbath breaking. If the distiller would not make intoxicating drink, drunkenness would cease; and if these business men would not employ men to labor on the Sabbath, Sabbath breaking, in these ways, would come to an end.

Though there are others who are guilty of this sin, their influence is small; and if business men would do their duty, these would soon abandon a practice which would call down upon them the odium and disapprobation of every good man. I verily believe, if merchants, business and traveling gentlemen, or only that part of them who know and appreciate the value of the Sabbath, would use their influence to put a stop to all business, in the ways above mentioned, on holy time, it would be effected in less than one year. And if there be so much influence *now* on the side of the Sabbath, and that influence be not exerted, great will be the guilt of every delinquent.

Philadelphia Tract.

From the Boston Recorder.

Unwarrantable Destruction of Ministerial Usefulness.

By request.

Mr. Editor,—We are often told that there is a great want of ministers for the supply of our own country and the world. Efforts are made in various ways, and still greater efforts are demanded, in order to supply this deficiency. But amid these gratifying and cheering efforts, there is a cause at work in our country, which threatens to prevent, in a great measure, if not entirely, the good which these efforts are intended to produce. Do you ask what that cause is? I reply, in the language of Pollok, it is "*slander*—the foulest whelp of sin;" and I will point you to its bearing upon the interests of the Redeemer's kingdom.

It would seem as if some protestants had adopted the famous rule of the Jesuits: "Slander stoutly, and something will stick." The Jesuits have acted upon this rule in respect to the protestants; but they have less occasion to do so now in this country; for many protestants, and not a few protestant ministers too, as though conscious of the weakness of their cause, and their want of argument to support it, seem to act upon this principle against their own brethren, when they chance to differ with them on some theological or philosophical points. What I refer to, is acted over and over in the presbyterian church, and among the congregationalists of New England. For examples of what I mean, witness the private and public proceedings against Dr. Beecher, the Rev. Mr. Barnes, and many others. While this state of things exists, it engrosses a vast proportion of the energies of the ministry and of the church, so as to leave almost *none* to be exerted for the conversion of the world. On both sides, they are often little better than dead ministers. (Shall I say dead churches too?) Those who are engaged in slandering their brethren, certainly will not do much good any where; and especially, so far as their influence can effect it, they take away the power of doing good from those who are slandered. They sometimes proceed *very cautiously*, telling the man with whom they are conversing (who is often an elder, a deacon or committee of a destitute church, and who feels himself under special obligation to them for this *very friendly* information), he must be careful not to mention *their name*. They proceeded so adroitly, in various ways, and so much of the slander "sticks," as utterly to paralyze, for a time and within certain limits, the efforts of their brethren. This is doing just what the Jesuits and the worst enemies of Christ would wish to have them do. For, so long as the energies of ministers are thus employed or crippled, they cannot be exerted in opposition to the kingdom of Satan.

A similar state of things existed a few years since, among ministers and churches in the neighborhood of Utica, N. Y. There was a great cry of *heresy* throughout that region; and a meeting of ministers was called at Utica, to ascertain how the matter stood among them, as to heresy. After a full investigation of the subject, it was found that a false [illegible] had been given. Soon after that meeting $50 were offered at Utica for the best tract [illegible]. As the result of this offer, the A. T. S. [illegible] published a tract "on the Mischiefs of Slander,"—a tract which ought to be read by every minister and church member in the land; and *some* of them ought to read it every morning before going out to mingle in society.

The same sort of thing is acted over in New England. If presbyteries were as thick here as they are at the south and west, we should long since have had, among the orthodox, our full share of trials for heresy. But now it appears in the form of secret and open slander of those who differ from their brethren in respect to some theological niceties. It would seem as if what infidels have said of us, was more than half true;—that "Christian sects, and individuals of the same sect, are opposed to each other *inversely as the squares of their distances*. Not a few ministers misrepresent the views of their brethren, draw caricatures of them, and call these caricatures, New School, New Theology, Taylorism, Arminianism, Neology; terms which they spare no pains to render as obnoxious as possible.* Under the influence of party feeling, they often act upon the principle, "He that is not with us, is against us." So that those who do not engage in the controversy, but attend to the business which their Lord has appointed them to do, and all who will not join their party, have one or other of the above names applied to them in such a way, as seriously to affect their usefulness in the ministry. But these good brethren don't mean any harm. All they mean is, to let it be known what *sort* of ministers these are; and then if people choose to employ them (when they have been branded as heretics), let them do so. This conduct resembles what a certain Quaker did to a troublesome dog. The Quaker went into a store, when a little cur flew round his legs, yelping and jumping, and became so troublesome, that the Quaker drove him out of the door. Then shaking his cane at him, he said, "I will not hurt thee, but I will give thee a bad name." So he raised the cry, "Mad dog! mad dog! mad dog!" and the poor fellow had not gone ten rods, before the people fell upon him and killed him. So, these men won't hurt their brethren, but they "give them a bad name," and leave others to do the job for them.

If any of these brethren are candidates for settlement, some of the bishops of vacant parishes take care to go or send, and give timely information respecting them. In Connecticut, one of these bishops went to a vacant parish in W., where a young man from New Haven was preaching, and told some of the people that he was *a committee* of a certain association (which he named), and had come to afford them his assistance relative to obtaining a candidate for settlement. In Massachusetts, one of these bishops called on a deacon in a vacant parish, and said to him, "Whom have you preaching here?" "Mr. A.," was the reply. "Where is he from?" "From New Haven." "Are the people here prepared to settle an *Arminian?*" "I did not know he was an Arminian, though he has preached here some time." "He is the next door to it." But this man did not mean any harm! The same man, in conversation with a principal member of another destitute church, said to him, "By no means settle a Taylorite (or a man from New Haven), for it will certainly end in Arminianism." In those instances, however, the people were independent enough to judge and act for themselves. In other instances, people have been cautioned against settling New School men; and when a candidate has come, and been quite acceptable to the people, some minister has told them that "he is a New Divinity man;" and he then names and extols to the clouds *another* man, who he says belongs to the "Old School." The people begin to have some fears about heresy (though they have not discovered any), and one of them goes to a neighboring minister to inquire *what this New Divinity is*; and whether the candidate is of that stamp. He is told how he may satisfy himself. But this is to no purpose; for another minister remarked, that "New Divinity men will subscribe to anything!" Should it be necessary, I can name other facts of this kind hereafter.† In the mean time, I would recommend to such as the above, to commit to memory the ninth commandment.

Some one or other of the above terms of heresy, applied to their brethren by some ministers, answers very much the same purpose as did the badge of hay (mentioned by Horace) upon the horn of an ugly ox: "*Fœnum habet in cornu*"—[Look out, he is a dangerous fellow]. So the people are admonished to stand off. And they sometimes fancy that they see the badge upon one that has been a faithful and devoted servant of his Master for ten, twenty, or thirty years.

This subject has a most serious bearing upon the interests of the Redeemer's kingdom. The church is waking up to effort for the conversion of the world. In this great work, she needs the labors of all the ministers of Christ now in the field, and an hundred fold more. On account of this necessity, she is making efforts, both in a public and private way, to increase the number of ministers; but for what purpose? Is it to have "a fog of suspicion" thrown around them by the breath of calumny? Is it to have their influence paralyzed, and their usefulness injured or destroyed by men who go about "giving them a bad name?" Must one half of the time and money expended in preparing for the ministry be thrown away, because of the party spirit in religion, which rages through the land—because of the "slander" which is made to "stick" to ministers, as soon as they enter the field? Is this the object for which ministers are raised up? or is it, that they may exert all the influence for Christ, and do all the good which their talents and piety, intelligence and activity, will enable them to do, unimpeded by the counteracting and destructive influence of their brethren? The course above described (which is more extensively pursued than some are aware), produces a most unwarrantable destruction of ministerial usefulness, and immense mischief in the church; to the evils of which, however, I can do little more than allude.

It alienates brethren from one another, and distracts and divides churches. A minister calls on a family with which he is acquainted, in a neighboring parish, and in the course of the conversation, remarks,—"Your minister has changed his sentiments and become a New Divinity man—a Taylorite." The family hardly know what that means, but think it must be something very bad. They understand that their minister has become a heretic, though they were not aware of it before. He tells them also, that two or three other ministers in the neighborhood (whose names he mentions) have changed their sentiments in the same manner. The rumor spreads, and it is not long before these brethren hear of it. They deny the charge, and say that it is slander. Their people soon hear of it, and if they do not believe it to be a wilful slander, they are filled with suspicion. In like manner, to publish among a minister's own people, or elsewhere, that he is an enemy to revivals, and will never do any good, merely because he is supposed or known to belong to the Old School, is equally contrary to the spirit of the gospel. Now, what way to promote brotherly love among ministers, and peace in the churches?

The above course of slander is doing more than infidels can do, to *destroy the confidence of the community in the Christian ministry*. That infidels should slander the ministry, is to be expected. But it is the work of avowed enemies, and will do comparatively little injury. But when ministers slander one another, privately and publicly—when some of them seek or take opportunities to apprise the churches that many ministers, settled and unsettled, have turned heretics, or are good for nothing in revivals, and warn the churches to be on their guard against them—when they say that New Divinity men will subscribe to anything, and afterward explain it all away, or that Old Divinity men are no better than dry trees,—then the community is filled with suspicion, jealousy, distrust towards the ministry, and the public mind is in a most unfavorable state to be profited by the instructions of the pulpit. Indeed, I have sometimes wondered, when I have seen how some ministers conduct on both sides of this subject, that all who are not Christians, do not become infidels. These brethren cannot shield themselves from guilt in the course they are pursuing, by any degree of zeal for "the doctrines," or the Confession of Faith; because "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Let this course of conduct be pursued a little while by all parties, and public confidence in the ministry is gone.

The course referred to, *so far as its influence extends, subverts the great end of the Christian ministry, and renders fruitless the efforts to increase its numbers*. The object of the ministry is, to do good. But what good can ministers do, whom slander has covered with suspicion, and to whose influence and efforts, prejudice is made to oppose her brazen shield? Unless their character can be protected from the assaults of slander, uttered by their own brethren, what good can they do? and of what use is it to raise them up? Is it good economy to raise up ministers to be crippled and disabled in this way? Is it right that they should be cast out as heretics—that they should be decapitated by any brother who pleases to do it, without even the *semblance* of a trial? Is it right that the church should be deprived of the service they might render, and of the good influence which their talents, piety, and diligence would enable them to exert, if they were let alone?

But I fear such brethren do not consider exactly what they are doing. They seem to be so full of party zeal, as to think that they have a perfect right to disable and set aside as many of their suspected brethren as they can. I greatly fear they do not consider the bearing of what they do, upon the kingdom of Christ; nor that they are encroaching upon His rights, and defrauding Him of what he claims as his own.

Let it, then, be inscribed on all our memories, as with the point of a diamond, that *the character of Christian ministers is the property of Jesus Christ; and just so far as any one injures it by slandering them, he robs their Lord and Master of his property and of his rights.* In so doing, he buries in the earth the talents committed to him, then seizes the talents Christ has committed to his brethren, and throws them into the sea. Let such men rest assured, that their Lord will call them to account for this conduct, another day. If brethren differ as to their theological or philosophical views, let them settle it by friendly discussion, conducted on Christian principles and with a Christian spirit, and good will be done; but let them not, by slanderous imputations, injure each other's characters, and rob Christ of his property, and the church of their services.

Here is a great and wide-spread evil in our country—a tremendous draw-back on education efforts. What shall be done to remove it? If it is important to raise up ministers, it is no less important to protect the character and usefulness of those already in the field, in their efforts to save souls. The evil in question causes a dead loss to the education cause, and to the church of Christ. If it is to be removed, measures must be adopted which will result in persuading ministers to speak of one another in such a manner as will *allow* them the greatest amount of usefulness in the service of their Master,—measures, too, which will allay the suspicions, the fears, the jealousies, the excitements, the animosities, and divisions, which heresy-hunters and heresy-trumpeters have produced in the churches.

Something must be done on this subject effectually, or the world can never be converted.—What measures, then, can be adopted to remove the evil in question? Let our associations and presbyteries look into this subject. Let the Christian community look at it, as one which has a tremendous bearing upon the interests of the Redeemer's kingdom! An Andoverian.

From the Religious Intelligencer.

Benevolence of Children.

Whampoa, Nov. 9th, 1834.

My dear brother,—By the Morrison I received, through the hands of our dear brother Parker, your very welcome letter and donation. Being brought by such hands, your letter was doubly welcomed by me, both for its own sake, and for the sake of my beloved friend who presented it. I scarcely dared to hope that such happiness would be allowed me, as to see my old and valued friend on the shores of China, of which we so often spoke together when we were in New Haven, that good land. But our ever-gracious God was better than my hopes. It had almost wholly passed my memory, that I had once been connected for a few weeks with the Sabbath school in Fair Haven; but this solid proof of your love of the Savior and remembrance of me, brought all back fresh again to mind, and was received with much thanksgiving to God on your behalf.

And now behold the wise adaptation of the supply to the want. But for the unimportant circumstance of my having once been a teacher in Fair Haven Sabbath school, the money might not have come to me. Just before your $40 arrived, we learned that Miss Wallace at Singapore, who has for some years been teaching Chinese girls, and small children, was in want of means to sustain her school at Singapore. Immediately, therefore, I did not hesitate to send the money to her in your name, as a donation from Fair Haven Sabbath school for the education of Chinese girls and children. Miss Wallace came out from England under the patronage of the London Missionary Society; and is a faithful teacher of Christianity to the Chinese youth. And when the London Missionary Society not long ago came to the resolution not to send out single females as missionaries, they offered to pay her passage to return to England; but as she had studied the Chinese language and become engaged in her work, she chose rather to remain, and trust to the friends whom Providence should raise up for her, than to return and forsake this great field of labor.—Hitherto she has been sustained; the prospect is that she will not be obliged to return to her native Christian country. Just at such a time, your donation came, and I committed it to her, though I never saw her. But brother Tracy, who has left Canton, and now lives at Singapore, thinks her school worthy of support, and herself deserving of all encouragement. When it is considered that a young lady, accustomed to the manners of good and Christian society, voluntarily forsakes those privileges, and comes out protected only by our Heavenly Father, and goes about the hamlets and streets of the Chinese colonists, and gathers in the poor, vicious, ragged, naked and dirty children, and spends her time and strength in teaching them the knowledge of this world, and especially the knowledge of the Christian religion,—when you think of this, I am sure that you will feel your money is rightly applied. She ought to be encouraged. She ought to be remembered in the prayers of those Christian females, who have the privilege of aiding in her work, without being deprived of the comforts of Christian society.—Will you not remember more and more in prayer to Almighty God, not her case only, but that also of all China? Without the mighty power of the Holy Spirit to awake the minds of the Chinese which have been sleeping for ages, vain is all the work, the money, and the life of man.

When I receive any account from Singapore, I will forward it to you. No Chinese school could be opened here at the present time; nor do I know any place where a Chinese school could be supported for $50 a year. Let me hear from you again, and, meanwhile, present my love and the assurance of a constant remembrance in my prayers to the Great Head of the church; present it to all the contributors of money and prayers for this good work. Pray for me, that I may be faithful, and speak the words of God as I ought to speak.

Yours in the gospel of Christ,

Edwin Stevens.

Visit your Sunday Scholars.—We have been more than ever satisfied, from recent visits to Sunday scholars under our charge, of the value and importance of the *systematic visitation* of the pupils of a Sunday school. Its utility is generally acknowledged, but seldom *felt*; and the irregularity of its practice, has, in many cases, weakened its benefit, and paralyzed its otherwise excellent results. From our own experience we can safely say, that among all the auxiliaries to Sunday school instruction, we know not one more important to the teacher, in exciting and keeping alive an interest in his class, more interesting to the child in making him feel the direct and near relation in which he stands to his instructer—more beneficial to both, in making both sensible, that the tie which unites them is felt by the one, kept bright by the other—strengthened in the intercourse of both in the daily walks of life.—*Missionary.*

Stereotyping from Chinese Blocks.

The Chinese Repository for March notices the casting of stereotype plates from Chinese blocks in the United States; and acknowledges the receipt from Boston of a set of plates of Christ's Sermon on the Mount.

The *advantages* are, that the plates will be more durable than the blocks, and may be used on European presses; the plates can be multiplied for different stations at a less expense than duplicate blocks can be cut; they occupy less space than blocks, and are not exposed to be destroyed (as blocks very frequently are) by the *white ants*.

The *disadvantages* are, that all the imperfections and unevenness of the block are transferred to the plate, and cannot be remedied. Thus in the plates cast at Boston, many of the fine marks which are necessary to constitute a perfect character are wanting. This defect is occasioned partly by the softness of the wood, but more by carelessness in cutting the fine strokes in the middle of the character. The blocks are also always liable to fracture in the hands of the Chinese, who do not use them very carefully. Harder wood, as box or ebony, might be employed, but is very expensive, even if it could be procured. Whether the Chinese would receive books with the leaves printed on both sides (of which their paper is capable) remains to be seen. The ink used by the Chinese is thinner than that used in Europe, and better adapted to printing on wood, than on lead.

The writer, on the whole, favors the preparation of Chinese metallic moveable type, as preferable to any other method of Chinese printing. Not far from 4,000 separate characters would be desirable, (though less would answer,) and three founts of 4,000 characters each, in different sizes, he says, would not form so extensive a printing establishment as is found in many offices in Europe and America; the number of sorts for a full font in English, including accents, being 140; and 10 or 15 fonts being not unusual in an office. Chinese title pages could be cut in blocks and stereotyped; and in the body of the book, the type is uniform, except in size. For books with notes, or dictionaries, only two or three fonts would be required. *Tract Mag.*

A Volume blessed to a Revival of Religion.

Mr. Seeley Wood, agent, states, that, at the close of his appeal in G——, Chenango county, N. Y. in behalf of the circulation of the society's volumes, Mr. J—— came to him and said: "I will assist in circulating these works, for I can testify to their worth. In Winchester, N. H. *a young man*, H—— A——, was idling away the Sabbath, went to the book case, took down *Doddridge's Rise and Progress*, commenced reading it, and soon began to weep. Dissatisfied that such should be the effect, he returned the book; but soon took it down again, and read and wept alternately. For a day or two he tried in vain to conceal his feelings, and then made them known to *another careless youth*, who also became much affected in view of his sins. Soon they both obtained hope in the pardoning mercy of Christ; and through their instrumentality, a revival of religion commenced, as the result of which *three brothers* of the last mentioned young man were hopefully converted, and *more than twenty souls* were added to the church.—*ib.*

New Tracts.

No. 323. The Bible an Inspired Book.—*Proved by six arguments*—pp. 8. This is an able and excellent tract, written by Rev. John Knox, D. D. member of the publishing committee; giving a condensed view of the arguments from prophecy—miracles—the early spread of the gospel—harmony of the scriptures—their general scope and object—and their adaptation to the spiritual wants of man. The tract is well adapted to fortify the mind against prevailing infidelity; and to convert the infidel, if he will listen to irresistible proofs.

No. 324. Last days of Rev. Dr. Payson—pp. 8. Consisting of the most striking passages in the last days of this remarkable man; the triumphs of divine grace in whose sickness and death have scarcely a parallel in the annals of the Christian church.

Ordained in Canton as pastor of the evangelical congregational church, Mr. Erastus Dickenson. Introductory prayer by Rev. H. G. Park of Dedham; sermon by Rev. Mr. Blagden of Boston from Acts 18, 24; ordaining prayer by Rev. Mr. Cummings of Sharon; charge by Rev. Dr. Park of Stoughton; right hand of fellowship by Rev. Mr. Cornell of Quincy; concluding prayer by Rev. Mr. Blagden of Boston.—*Com.*

Western Reserve College.—The degree of A. B. was conferred on 7. The degree of A. M. on 3.

Jarvis Gregg, late of Andover, was elected professor of mathematics and natural philosophy.—Mr. Gregg is expected to arrive and enter upon the duties of his office at the commencement of the next term. The Board have decided to make an addition to the college library of 3,000 volumes, and to expend 1,500 in the purchase of chemical and philosophical apparatus, as soon as the funds of the institution will allow.

Church Government.—Western Reserve. The convention on church government assembled on the 28th ult.

Rev. Mr. Treat was called to the chair, and Rev. Mr. Nash appointed secretary. A resolution was offered, that "it is expedient to adopt a new form of church government." Several gentlemen addressed the meeting, among whom were Rev. Messrs. Hanford, Palmer and Beecher, and Messrs. Kingsbury, Hudson and S. Baldwin. After discussion, a resolution was substituted for the preceding one, to appoint a committee to state to the churches the reasons why the convention deem it inexpedient to take measures at *this time* for altering the present system of government. The committee are Rev. Messrs. Hanford and Keep, and Mr. Baldwin. It seemed to be the general sentiment of the Convention that some modification in the present form of government was necessary, but that the present was not the time when such modifications should be made. Reasons will be given by the committee.—*Ohio Obs.*

Paris Tract Society. The *twelfth* anniversary of this Society was held, April 28th, Rev. Mr. Chabrand, of Toulouse, in the chair, the venerable Mr. Stapfer, President, being absent. The report was read by Mr. Henry Lutteroth, Secretary, showing that the receipts during the year had been 24,562 francs (about $4,466,) of which 9,844 francs were the proceeds of sales; and that 500,000 Tracts had been distributed, including 51,000 of the Almanac of Good Advice—being in all respects a large increase over the operations of the preceding year. The tracts which have been most blessed are the Incomparable Friend (from Abbott's Young Christian,) the African Servant, Shepherd of Salisbury Plain, the Old Man and Pedlar, and the divine Authority of the Scriptures.

Addresses were made by Pastor L. Burnier, who represented the Tract Society at *Lausanne*, which published the last year 10,000 of an Almanac of Good Advice; by M. J. Delahorde; Rev. Frederic Monod, Junior; Rev. Mark Wilks; and Rev. Robert Baird, and Rev. Dr. Spring, delegates from the American Tract Society, who gave a history of the proceedings of this Society, and were received with great cordiality.

The Paris Society contemplate combining a portion of their Tracts in volumes according to the subjects; and ardently desire to be able, like the American Tract Society, to issue such standard volumes as the Saints' Rest, Call to the Unconverted, the Young Christian, &c.

A late report of the Itinerating Libraries, superintended by the indefatigable Mr. Samuel Brown, of Haddington, Scotland, states that there are now in East-Lothian 43 divisions, containing 2,600 volumes; and in Mid-Lothian 21 divisions, containing 1,050 volumes. The books are kept for a few years for the use of annual subscribers; then formed into divisions of 50 volumes, and stationed in various parts of the county for two years, and lent at a penny a volume, or gratis; after which a general exchange of the books takes place from all the stations. Douglas, in his "Prospects of Britain," highly commends this system of diffusing knowledge.

Rev Mr. Temple, at *Smyrna*, says, "As soon as Woodbridge's Geography, now in press, is completed, we intend printing *Coray's Preacher's Manual*, (about 400 pages, 8vo, in Modern Greek,) being an Exposition of the Epistles of Paul to Timothy and Titus."

South America. A writer, under date of *Caraccas*, April, 1835, says: "I am surprised that Christians in our country have not taken into view this land, and sent out ministers to preach the word of God here, since Congress, last year, declared all religions free."

What is the duty of the Churches, in regard

to the use of fermented, i. e. alcoholic wine, in "celebrating the sacrament of the Lord's supper?"

A Prize Essay by Rev. Calvin Chapin, D. D

Answer. Such wine should be devoutly and thoroughly rejected.

[Continued.]

19. Christ does not require his churches to use precisely the same kind of material substance in the commemoration of his death, which he used when he instituted the commemoration.

As the gospel is adapted to the wants of sinners, wherever the human soul is placed to decide its portion for immortality; and as Christianity is the only religion that is equally suited to the necessities of the depraved and guilty, in every inhabited section of the earth; so the infinitely benevolent Author of this religion, and of the salvation which it offers, has left the externals—the emblems—the symbols—to be regulated by his people, as their circumstances and ability are found to dictate. These circumstances, he foresaw, would teach them to procure and use such articles of necessity and convenience, as their respective situations on the globe would require. Articles for religious purposes must be vastly different in widely different latitudes and geographical positions.

Concerning the sacramental symbols of Immanuel's death, his friends are as really constrained to decide, as they are to determine where their several edifices shall stand, or what shall be the shape and place of their communion table, or of what materials their sacramental furniture shall be composed.

But, unquestionably, Christ did use "the fruit of the vine," when he enacted the law binding his disciples, in every age, to attend this commemorating festival.

It does not appear, however, that he intended to establish an invariable form of sacramental usage in every part of the world. The whole order of proceeding is not described as precisely the same, by the different recorders, though alike preserved from error—alike impressed with truth, also, by his own Spirit—and of course, entirely harmonious. The conclusion seems fair and just, that he did not intend that his disciples should consider either the form, or the material, but divine faith, as essential to the acceptable observance of the memorial. The order pursued, and the material employed might be conscientiously regulated by the circumstances of his friends.

Do you, nevertheless, inquire why Christ, on that occasion, made use of wine rather than of water? A satisfactory answer is not difficult. The climate and soil of Palestine were congenial to the production of wine. Palestine was the region selected by Infinite Wisdom, for the personal ministrations and mighty works of "God manifest in the flesh." Wine was, in sundry instances, religiously employed by the people of that distinguished country. It was perfectly natural, therefore, and might well be expected, that he admit the same sort of liquid in the exemplar he exhibited of his own memorial.

From such incidental facts, however, it must be grossly absurd to infer, that the churches should feel indispensably bound to use the same sort of liquid. Especially must this absurdity be evident, in relation to those parts of the world where wine, in its unfermented and uncontaminated state, cannot be produced. No requisition—so unreasonable and so unkind—ought to be ascribed to Zion's glorious King. His character is benevolence, and it repels the accusation. "His yoke is easy—his burden is light," in comparison with the yoke and the burden which the devices of depravity—struggling to be wise "above what is written"—are ever ready to impose.

It cannot be well forgotten, that, although the juice of grapes, in its native and unalcoholic purity, is harmless and safe, as sacramental drink; yet it is not procurable in such purity, far from the regions that are favorable to its growth. To other parts of the world it comes charged, not only with the alcohol, which its natural fermentation inevitably creates, but with additions of ardent spirit and deleterious drugs. This preparation makes it the deplorably successful instrument of rioting and drunkenness, and death. What can, therefore, be more unfit for religious purposes, than such detestable liquor.

But the juice of grapes, taken at the press, and immediately boiled down to syrup, has, probably, nothing of the intoxicating power.

Be it so. It is objectionable—not from any such reason, therefore—but on account of the trouble, the cost, the absolute needlessness. There is no precept—there is no divine example, demanding this laborious process. The liquor has, also, by the chemical operation of fire, its very nature transformed and changed. It is quite another article, and utterly diverse from the native "fruit of the vine." For use, it is likewise to be diluted by a large proportion of water. Preserved it can be, and carried in this condition to islands in the polar sea, or to people in the high latitudes of the south pacific. When churches shall have been established on those extremities of the globe, suppose them furnished with supplies of this syrup. It must be prepared for drink by being mixed with much water. With water, then, as the principal ingredient, their sacramental cup will be constituted. Whether, in the numberless instances of this kind, which will occur when "the knowledge of the glory of the Lord shall fill the whole earth," the use of water at the celebration of the great atoning sacrifice, can be avoided, "judge ye."

So demonstrative is the evidence, that the use which Christ may have made of wine, perfectly pure and entirely destitute of alcohol, when he enacted the law of his table, affords no warrant for a spirituous cup, in any branch of his church. Equally clear and conclusive is the proof, that neither his example or his command requires the universal testimony of the sacramental cup to be any other than the perfect element of water always exhibits.

You, nevertheless, continue reluctant, perhaps, to believe that water can be an acceptable substitute for a something denominated, and imagined to be, wine, in the sacrament of the Lord's supper.

Say, then, that the stupendous reality presented in this ordinance, is less worthy of your intense contemplation, than the perishing symbols of that reality. Acknowledge this, for the sake of consistency. Proceed further, and carry through your principle of sameness.

If you must have what you call wine, because you believe the genuine juice of grapes was the drink which the disciples provided, and which Christ, in establishing the memorial, gave them, why do you not decide which sort, of the many varieties, they prepared and he approved? Why do you not obstinately urge, that the administration cannot be valid, unless the same variety, and color, and name, form the contents of your cup? Proceed, accordingly, and ascertain and declare whether that which Christ honored was smooth or rough—was white or red—sweet or acid—and whether destitute of intoxicating spirit—or unnaturally exciting, because alcoholic.

Demand, too, that your place of celebration be "a large upper room"—that your cup be the same with his, in shape, in size, and like his, made of earth, perhaps, or wood, or some metallic substance—that your table and couches be similar—the same your bodily posture, lowly reclining, and nearly prostrate—the language in the administration the same that he spoke, whether Hebrew or Greek—the bread, like his, unleavened—its quality, size, the same, whether of wheat, or barley, or some other grain—the day of the month and week the same, and the hour of the day—or rather, of the night.

Why do you not, in like manner, claim identity as to the number of the loaf? Was the loaf he broke only one, denoting unity—unity of principle of faith, of affection, of hope; thus, to the attentive eye, exhibiting proof invincible that his disciples, the world throughout, do "drink into one spirit"—and that, morally estimated, "the same mind is in them that was in Christ?" Or was there a plurality of loaves? Did he, by a plurality, signify the adaptedness of this sacramental and confirming pledge to people of every family and condition—"of every kindred and nation—of every climate and tongue under heaven?" For aught that appears, you may as reasonably exact a literal compliance with the example of Christ in these particulars, as in the contents of the cup.

Such inquiries and views the subject unavoidably presents. A mere glance of thought must be sufficient to show that they lay upon you an immovable burden of impossibilities. A knowledge of the facts they involve is not retained. Here credible history is silent. Infinite wisdom and goodness have decided that these compliances would be forever unnecessary. They might, indeed, become objects of idolatry,—as that of wine, supposed or real, seems to have been, and with many continues to be, producing these results, they would be worse—inexpressibly worse than needless.

A command, even if it had been given and recorded, to imitate Christ, in those outward emblems and forms; if every circumstance respecting them were made known to successive generations, till time shall cease, would only harrass and vex the churches with difficulties insurmountable. But such a command, and such requisitions are, in the divine code, very kindly omitted.

The correct practical conclusion appears to be both plain and just, beyond the power of refutation. The place, the time, the bodily position, the materials constituting the bread and the cup, and the outward manner of attendance, have been left, in every age, and will be left, to the discretion of the Redeemer's friends, under the guidance of Christian principle, and the control of circumstances.

Christ gives you full liberty to make the sacramental bread of such substances; and to furnish the sacramental cup with such drink—excluding effectually and always, every kind of liquor that is capable of producing intoxication—as you, wherever situated, but moved by the love of duty, do find most conducive to your own growth in heavenly piety; and, by the testimony of your example, most promotive of well-being.

With the same regard to the will of Christ, forget not that if the sacramental cup be such as can cause unnatural excitement, being alcoholic, and you take that excitement for proof of spiritual improvement, you may adopt the humiliating certainty, that your spirituality is a self-flattering and deadly delusion.

From this view of the subject, no less than from others well nigh innumerable, very strong evidence may be derived, that in the present age of wide spread ruin and alarm by intemperance, the sacramental cup should be supplied with nothing which can intoxicate. Water, therefore, is to be adopted, as the only liquid that is perfect for this holy festival. Other drinks, entirely destitute of alcohol, though accessible by some branches of the human family, are not now, and probably never will be, obtainable in every part of the world. This universal element will likewise be found—it is pleasant to repeat the important truth—more consistent with pious progress and enjoyment, than any other drink. It will furthermore, bear an efficient testimony of the church, in support of Christian morals, and that manner of living which secures the "great salvation."

This is the testimony which Christ demands. In the department of duty now under consideration, it is avoiding "the appearance of evil." It is a compliance with the inspired apostle's resolution. It is the happy result of the Christian principle controling practice, which he describes when he declares: "Wherefore, if meat make my brother to offend"—if I forsee, that any thing I propose to do will encourage another to do wrong—"I will eat no flesh while the world standeth, lest I make my brother to offend"—never will I knowingly set an example, which through the ignorance, or misapprehension of observers, will confirm them in error, and establish their delusions beyond the hope of recovery.

Professed followers of Christ, a depraved world you know fixes its eyes intensely on members of the church. Why? Because they know that you have promised, and have called heaven and earth to witness your promise, that in your conduct towards God and the world, you will practice "whatsoever things are true, honest, just, pure, lovely and of good report" Practically testify, therefore, that, in your religion no less than in every thing else, you wholly and resolutely reject intoxicating gratifications. Such a testimony you may, with humble but strong confidence, hope that Christ will make profitable in your own blessed experience, and instrumental of both present and interminable happiness to multitudes whom your correct example will instruct.

Surely, by your covenant vows, and by every worthy consideration, you are required to feel bound to avoid giving a perishing world needless occasion to reproach. "It is a fearful thing" to wound the Lord of life and salvation, "in the house of his friends."

The disciples of Immanuel enlisted, on the side of perfect temperance, are, in the world's view, as "a city placed on a hill." They are so considered, and declared by their infinite Master and Lord. What then, on spectators unfriendly to the cause of temperance, must be the effects, but deeply hardening and injurious, when they know, that you drink in remembrance of Christ, what they are certain is capable of producing drunkenness? What efficiency can you reasonably hope to find attendant on your temperance professions, while you are known to violate them in practice?

Let, therefore, your religious enjoyments be kept free from this stain of inconsistency. Let water be the substitute for that pestilent liquid named wine.—There is, it is believed, no single step, which you may trust, that Christ will make more useful than this, to caviling witnesses—no one that affords brighter prospects of success to your exertions for suppressing the unmeasured evils of intemperance.

20. But the custom of eighteen centuries presents an invincible objection to the substitute here recommended.

Does it? By no means. As to truth, the affirmation is pointedly and decidedly denied. Possibly, however, the first impression, when the proposition is stated, can be in opposition to water, as a substitute for the detestable fabrication denominated wine. But, unquestionably, that impression will ere long vanish.

Let the subject be duly considered and thoroughly discussed. Let the customs and conduct of mankind be scanned by sober reason, controlled and guided by that light from "the Sun of righteousness," which exhibits heavenly and invariable truth. Let human customs and conduct be investigated with solemn and impartial reference to the character they will certainly bear in the ages of millenial glory. There is no fear for the result of such an examination.

A devout attachment to practices conscientiously regarded as duty, by many departed generations, is indeed worthy of deep veneration, zeal and respect. But even this laudable partiality for customs uncommanded, and therefore unessential, can be hurtfully prolonged.

The additional and constantly increasing light of the nineteenth century, shows the wisdom and duty of many innovations. In nothing, perhaps, do recent and daily discoveries more impe demand a change of customs than in measures to be adopted for the effectual promotion of temperance. That light exhibits demonstration that the sacramental cup ought never to possess an intoxicating ingredient. Neither the customs of eighteen hundred years, nor yet of sixty hundred, can make that right to-day which the disclosures of the nineteenth century prove to be wrong and dangerous. It is obvious that the churches are to be guided by demands which *present* light shows to be imperious, rather than by the partialities or the prejudices that have seemed almost consecrated by the practice of ages past. The sanction of time however long, cannot make that desirable which is *now* unnecessary and inexpedient.

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* It is said that a part of this mischief has been occasioned by the extravagances of a few reckless, *unfledged* theologians, who would be thought to be wiser than their neighbors, and who, in displaying their wisdom, have overstepped the boundaries of truth. Be it so. Will this justify us in charging these extravagances upon all who have ever been suspected of belonging to the New School? Shall we treat *classes* of men in this manner? Some Hopkinsians have preached a "divine efficiency," which is fatalism; that men ought to have "a holy willingness to be unholy;" and that "*sinners are bound to thank and praise God that they have thus far been the servants of sin.*" Shall we, therefore, say that *all* who are supposed to be Hopkinsians, believe and preach these things—and that they are all fatalists?

† The preceding facts (and others) have come to the writer's knowledge *incidentally*, without any of them being sought after. What an investigation of the subject would bring to light, remains to be seen.

The Most High has *tolerated*, for instance,—though he never *approved*—polygamy. For the hardness of the depraved heart, he has *suffered*—the word is very expressively appropriate—he has suffered "*putting away*," as the hasty rashness of a petulent party might dictate. But he never—"for every cause"—made this *lawful*, and therefore, *morally* right.

Whatever has formerly been deemed inoffensive, and yet being mutable, having no foundation but fleeting custom—may be varied as increasing light shall disclose the requisitions of duty. Every custom bearing this character, is plainly a subject of legitimate innovation. This seems especially true in relation to the sacramental cup.—Without either applauding or censuring the practice of generations that are no longer on earth, it is, without fear of mistake, affirmed, that the edification of Christ's people, the interests of Zion, the perfect triumph of temperance, and the conversion of the world, *now* demand, that every sort of drink which can produce intoxication, be entirely excluded from the symbol of the guilty soul's deliverance from righteous and everlasting wrath.

It is not to be forgotten, that the innovation here recommended and urged, is implied in the divinely dictated prayer—"Lead us not into temptation." But there *is* temptation—temptation to self-deception, to error, to folly, to sin, in that excitement of body and mind, which swallowed alcohol produces. It blinds the understanding. It deranges and confuses the faculties of the soul. It thus presents a strong temptation to place confidence and hope in perilous delusion. No point in the philosophy of the mind, or in the principles of true religion can be more evidently real than this, that your prayer, not to be led "into temptation," will certainly be unavailing without your own honest and earnest solicitude and vigilance to shun the places, the way, and the sources, of temptation.

The alcohol in fermented wine, and in liquor preserved by the infusion of ardent spirit if drunk tempts the communicant to take a mere animal hilarity for heavenly joy. The mind, thus affected, has little or no fitness for that permanent improvement in love divine, which the sacrament was instituted to confer, and which it does impart when perfect sobriety, equanimity and self-possession, continue undisturbed.

Be it added, that the alcohol, whether ardent or not, with which long protracted and venerable custom has furnished the sacramental cup, contains the *curse* of God. It of course shuts out much of his blessing. The custom, therefore, of numerous centuries, may not be received and trusted, as an unchangable rule of duty.

[To be concluded.]

SPECTATOR.

Boston, Wednesday, Sept. 16, 1835.

☞REMOVAL. The Spectator office is removed from 3 Cornhill to the corner of Howard St., opposite the head of Hanover St., and at the junction of Court and Tremont Sts.

Spiritual Mindedness.

God, in his providence, is continually so dealing with his people, as to make them spiritually minded. He is continually reminding them of the uncertainty of life, and of the transitory nature of all earthly comforts. From one he takes away a dearly beloved relative or companion, and another he calls to suffer disappointment in the execution of his schemes. All these trials appear at the time grievous, but in the end and often very soon, it appears that 'all is for the best.

We are called to this subject, by the unexpected death of a worthy member of the free church, on Sunday last. There had been uncommon seriousness in the congregation during the day; and when, at the prayer meeting previous to the evening service, the death of one of our number was announced, the impressions were much deepened. The [illegible] world and all its realities seemed to be dis[illegible], then, reflection on eternal things seemed as natural as for the worldly man to reflect on his worldly schemes.

The great reason why we are commonly not more spiritually minded, is, that we present so little before our minds the scenes of another world, and look upon them so little as realities. When we pray, we often almost forget that we are addressing God—When we think and talk of death, of the judgment, of heaven, of hell, we are too apt to regard them at a distance, and to look on them as spectators, as though they were things in which we are not personally interested.

The question naturally arises, how can this be [illegible]? The only answer is, in the way God has pointed out. The revelation of his will, and the dispensations of his providence, are all calculated to lead us to reflection, and to view the scenes of the eternal world as realities in which we are personally interested.

He has enjoined on us to *pray always*. By prayer, we are enabled to *fix* our thoughts on God and eternal things in such a manner as to affect our hearts, and lead us to desire holiness.

Another divine injunction is, to *search the scriptures*; not simply to *read*, but to SEARCH. To do this, it is important that we read with some distinct object in view—some definite subject before the mind. On this theme, we shall enlarge at another time.

A third injunction is, *to keep the heart with all diligence*. We ought to cultivate such a frame of mind, that when our thoughts are released from our worldly concerns, even for a moment, they should naturally and instantaneously revert to God and eternal things. It is from the want of such a frame of mind, such a habit, that we are led into temptation and coldness in religion.

The last divine requirement we shall now mention is, that we *do the truth*, that is, *act* out religion in our lives and conversation.

Papal Religion not Christianity.

Roman Catholicism is no more band or Christianity, than is Mohammedanism. It has more the characteristics of Roman heathenism than of the simple religion of Jesus. As authority for the above declaration we quote first the resolution of the last General Assembly of the presbyterian Church.

Resolved, That it is the deliberate and decided judgment of this General Assembly, that the Roman Catholic church has essentially apostalized from the religion of our Lord and Savior Jesus Christ; and therefore cannot be recognized as a Christian Church.

The original resolution, drawn by Mr Breckenridge, was much stronger than the above. After a free discussion, in which men learned in church history expressed their views, the above was passed.

The next authority we shall quote, is that of Dr. Middleton who flouriseed about 100 years ago. We have the following notice of him from the St. Louis Observer.

Dr. CONYERS MIDDLETON, the author of letters from Rome, was an English Episcopal clergyman, born in 1683. He was educated at Cambridge, where he was made professor and in 1734, was chosen librarian of the university. His History of the Life of M. T. Cicero, which he published in 1741, places him in the first rank of modern historians. In this, as well as in his translation of the Epistles of Cicero to Brutus, and of Brutus to Cicero, he shows himself thoroughly acquainted with classical literature. He was thus eminently qualified to run the parallel, as he has done between the mythology of Paganism and Popery. Or rather, we should say, to show their similarity and essential identity. Dr. Middleton was not of the class of divines usually denominated orthodox; he was a Socinian in sentiment, or as he would now call himself, an Unitarian. He died in 1750.

We make the following extracts from Dr. Middleton's letters from Rome, which are being published in the St. Louis Observer.

The Dr., it appears, went to Rome, more from a desire of the inspiration to be gained by standing in the place where once stood the heroes and sages of antiquity, than a desire to interest himself in the Romish religion. From his thorough knowledge of antiquity, however, and from witnessing the similarity of their ceremonies to those of the heathen Romans, he was led to examine the subject, and the results we have in the letters, extracts from the first of which, follows.

As for my journey to this place, it was not, I own, any motive of devotion, which draws so many others hither that occasioned it. My zeal was not bent on visiting the holy thresholds of the apostles, and kissing the feet of their successor. I knew that their ecclesiastical antiquities were mostly fabulous and legendary; supported by fictions and impostures, too gross to employ the attention of a man of sense.

The chief pleasure which I proposed to myself was, to visit the genuine remains, and venerable reliques of Pagan Rome.

As my general studies had furnished me with a competent knowledge of Roman history, as well as an inclination to search more particularly into some branches of its antiquities, so I had resolved to employ myself in inquiries of this sort; and to lose as little time as possible in taking notice of the fopperies and ridiculous ceremonies of the present religion of the place. But I soon found myself mistaken; for the whole form and outward dress of their worship seems so grossly idolatrous and extravagant, beyond what I had imagined, and made so strong an impression on me, that I could not help considering it with a peculiar regard; especially when the very reason, which I thought would have hindered me from any notice of it at all, was the chief cause that engaged me to pay so much attention to it; for nothing, I found, concurred so much with my original intention of conversing with the ancients; or so much helped my imagination, to find myself wandering about in old Heathen Rome, so as to observe and attend to their religious worship: *all whose ceremonies appeared plainly to have been copied from the rituals of primitive Paganism; as if handed down by an uninterrupted succession from the priests of old, to the priests of new Rome*; while each of them readily explained, and called to my mind some passage of a classic author, where the same ceremony was described, as transacted in the same form and manner, and in the same place where I now saw it executed before my eyes; so that as oft as I was present at any religious exercise in their Churches, it was more natural to fancy myself looking on at some solemn act of idolatry in old Rome, than assisting at a worship instituted on the principles, and formed upon the plans of Christianity.

This similitude of the Popish and Pagan Religion, seemed so evident and clear, and struck my imagination so forcibly, that I soon resolved to give myself the trouble of searching to the bottom, and to explain and demonstrate the certainty of it, by comparing together the principal and most obvious parts of each worship: which, as it was my first employment after I came to Rome, shall be the subject of my Letter. I shall find matter enough for this time, to tire both you and myself, in showing the source and origin of the Popish ceremonies, and the exact conformity of them with those of their Pagan ancestors.

1. INCENSE. The very first thing that a stranger must necessarily take notice of, as soon as he enters their churches, is the use of incense, or perfumes of their religious offices; the first step which he takes within the door, will be sure to make him sensible of it, by the offence that he will immediately receive from the smell as well as the smoke of this incense; with which the whole Church continues filled for some time after every solemn service. A custom received directly from paganism; and which presently called to my mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the ancients, without the epithet of perfumed or incensed.

In some of their principal churches where you have before you in one view, a great number of altars, and all of them smoking at once with streams of incense, how natural it is to imagine one's self transported into the temple of some heathen deity, or that of the Paphian Venus described by Virgil?

> ——Ubi templum illi, centumque Sabæo
> Thure calent Aræ, sertisque recentibus halant.
>
> Her hundred altars there with garlands crown'd,
> And richest incense smoking, breathe around
> Sweet odor, &c.

Under the Pagan emperors, the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity, that in their persecutions, the very method of trying and convicting a Christian, was by requiring him only to throw the least grain of it into the censor, or on the altar.

Under the Christian emperors, on the other hand, it was looked upon as a rite so peculiarly heathenish that the very places or houses, where it could be proved to have been done, were by the law of Theodosius confiscated to the government.

In the old *bass-reliefs*, or pieces of sculpture, where any heathen sacrifice is represented, we never fail to see a boy in sacred habit, which was always white, attending on the priest, with a little chest or box in his hands in which this incense was kept for the use of the altar. And in the same manner still in the church of Rome, there is always a boy in surplice waiting on the priest at the altar, with the sacred utensils, among the rest, the Thuribulum or vessel of incense, which the priest with many ridiculous motions and crossings, waves several times, as it is smoking, around and over the altar in different parts of the service.

2. HOLY WATER. The next thing that will of course strike one's imagination, is their use of the holy water; for nobody ever goes in or out of a church, but is either sprinkled by the priest, who attends for that purpose on solemn days, or else serves himself with it from a vessel usually of marble, placed just at the door, not unlike to one of our baptismal fonts.

Now this ceremony is so notoriously and directly transmitted to them from Paganism, that their own writers make not the least scruple to own it. The Jesuit la Cerda, in his notes on a passage of Virgil, where this practice is mentioned, says, "Hence was derived the custom of holy Church, to provide purifying of holy water at the entrance of their Churches." Aquaminarium or Amula, says the learned Montfaucon, was a vase of holy water, placed at the entrance of their temples, to sprinkle themselves with. The same vessel was by the Greeks called *Perirranterion*; two of which, the one of gold, the other of silver, were given by Croesus to the temple of Apollo at Delphi: and the custom of sprinkling themselves was so necessary a part of their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. The very composition of this holy water was the same also among the heathens, as it is now among the Papists, being nothing more than a mixture of salt with common water, and the form of the sprinkling-brush, called by the ancients *aspersorium* or *aspergillum* (which is much the same with what the priests now make use of) may be seen in the *bass-reliefs*, or ancient coins, wherever the insignia, or emblems of the Pagan priesthood are described, of which it is generally one.

Platina in his lives of the Popes, and other authors ascribe the institution of this holy water to Pope Alexander the first; who is said to have lived about the year of Christ 113; but it could not have been introduced so early, since for some ages after, we find the primitive fathers speaking of it as a custom purely heathenish, condemning it as impious and detestable. Justin Martyr says, "That it was invented by dæmons in imitation of the true baptism signified by the Prophets, that their votaries might also have their pretended purifications by water: and the emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose either to starve, or force them to eat, what by their own principles they esteemed polluted.

Thus we see what contrary notions the Primitive and Romish Church have of this ceremony: the first condemns it as superstition, abominable and irreconcilable with Christianity; the latter adopts it as highly edifying and applicable to the improvements of Christian piety; the one looks upon it as the contrivance of the Devil to delude mankind; the other as the security of mankind against the delusions of the devil.

But what is said more ridiculous than even the ceremony itself, is to see their learned writers gravely reckoning up the several virtues and benefits, derived from the use of it, both to the soul and body; and to crown all, producing a long roll of miracles, to attest the certainty of each virtue, which they ascribe to it. Why may we not then justly apply to the present people of Rome, what was said by the poet of its old inhabitants, for the use of this very ceremony?

> Ah, nimium faciles qui, tristia crimina cædis
> Flumінea tolli posse putatis aqua.
> Ovid. Fast 2. [illegible]
>
> Ah easy fools to think that a whole flood
> Of water e'er can purge the stain of blood

The original letters are accompanied by voluminous quotations from standard authors in proof of the portions of the text.

[To be continued.]

DAILY BIBLE LESSON.
LESSON XLV. Christian Love.

John xv. 12 to 17.

MONDAY. Repeat v. 12. *This is my commandment, That ye love one another, as I have loved you.*

How should Christians love one another? How did Christ show his love to them? What is this command called? see ch. xiii. 34.

Christian love appears ever to have been the uppermost theme of the 'beloved disciple' of our Lord If Christians were to love each other as Christ has loved them, we should hear no more of bitter controversies between them, and all distinctions of sects would come to an end. It is now 'I of Paul, and I of Apollos, &c. Can we expect the church will triumph in the world, while her energies are paralyzed by divisions, and the Spirit of God is thus grieved away? The division into sects is no part of Christianity, and may we not add is anti-christian.

Read 1 John iii. Questions on v. 16, 23, &c.

Pray that Christians may love one another, as Christ has loved them.

TUESDAY. Repeat v. 13. *Greater love hath no man than this, that a man lay down his life for his friends.*

What can show our greatest love for our friends? What do men consider of most value?

Tell the story of Dionysius, Pythias and Damon. For whom did Christ die? Read Rom. v. Questions on v. 5 to 10. Why was it necessary that Christ should thus lay down his life?

Pray that Christians, to show their love for men, may exhibit the self-denying spirit of their divine master.

WEDNESDAY. Repeat v. 14. *Ye are my friends, if ye do whatsoever I command you.*

Who are Christ's friends? What are some things which Christ has commanded? What was his last command?

Read Mk. xvi. Questions on v. 15. If ministers refuse to preach to slaves, or to give them religious instruction and teach them the Bible, do they obey this command? Are they then Christ's friends? If Christians do not speak to their [illegible] neighbors on the subject of religion, and do not labor and pray for the spread of the gospel, are they Christ's friends?

Pray [illegible] the friendship of Christ by [illegible].

THURSDAY. Repeat v. 15. *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

What does 'servant' here mean? What does a servant not know? Who is meant by 'lord?' How did Christ then treat them as friends? What did he make known to them?

"I [illegible] any longer call you servants, though I [illegible] seen it necessary in some points to [illegible] reserve; for the servant is not let into the secrets of his master, and knows not particularly what his plans and purposes are. See Doddridge.

"The reason why he called them friends was that he had now treated them as friends He had opened to them his mind made known his plans acquainted them with the design of his coming his death his resurrection and ascension and having thus given them the clearest proof of friendship it was proper that he should give them the name.—*Barnes*

Read James ii. Questions on v. 23.

How can we become the friends of God? If we are his friends, how will he make known his will to us?

Pray that we may by faith, know the things God has revealed through Christ.

FRIDAY. Repeat v. 16. *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

What does 'chosen' mean? Who first chose? What is meant by 'ordained?' What to do? What does that mean? How was their fruit to remain? Has it remained?

Read 1 John iv. Questions on v. 19, &c.

Pray that Christians may bear much fruit, that shall remain.

SATURDAY. Repeat v. 17. *These things I command you, that ye love one another.*

Had he said this before? Why did he repeat it?

It is recorded of John, that in his extreme old age, when his mind was impaired by infirmity—or, as we say, in his second childhood,—all he did was to be led about and repeat to all he met, 'little children, love one another—'little children, love one another'

Read 1 John v.

Pray that Christians may love one another.

QUESTION. What passages of Scripture point out the nature and duty of Christian love?

EXPOSITION OF ANTI-SLAVERY PRINCIPLES AND MEASURES. The recent excitements, and public meetings to put down the abolitionists, have called forth from the latter, able expositions of their principles and measures. One of these from the Portland Society we have now before us. It is an able document, of which 5000 copies have been issued. All the recent exciting movements have tended much to make abolition principles known and reflected upon. Let this be generally done, by thinking men of moral principle, and we are willing to abide the result.

Ministers on duty.

We are glad to perceive, by an extract of a letter to the editor of the Vermont State Journal, dated, Antwerp, Jefferson Co. N. Y.—that at least one association of ministers are ready to take up and discuss the various subjects of moral reform. This is beginning in the right place. Ministers and churches must take the lead, and with a spirit of prayer and dependence on Providence for success, [illegible] the force of truth. Let every thing be fearlessly done which a regard to truth and holiness requires, and the power of the church will be felt. Great commotions must be expected, but this is necessary before purity and peace can prevail. The divine precepts is, "*First* pure, then peaceful." Peace can never rule unless purity lead the way; and purity cannot be expected [illegible] without much commotion and violence.

"DEAR FRIEND: I [illegible] meeting of the Black River Association of [illegible] at Brownville, near the village of Morristown, Jefferson Co. [illegible] which [illegible] you a brief sketch of some of them. The number of ministers, including licentiates, present was about twenty, and persons nearly as many delegates. Among other business, the various objects of moral reform were brought up and underwent discussion, according to the degree of time which could be given to each. The result of this was the unanimous passing of resolutions for publication, in favor of having the whole unanimously done, for the suppression of the use of *all intoxicating drinks—slave holding—Sabbath breaking—licentious prostitution—and every species of vice*.

On Wednesday evening, an *anti-slavery address* was delivered before the association to a large assemblage, though in a country neighborhood, by a Mr Conklin, which continued till about ten o'clock, and from the manifest interest of the assembly, might have kept them hours longer without weariness. The address stated what slavery was; its remedy only immediate abolition, giving answers to several popular objections against it. On the close of the address, it being the first ever given in that place, one of the auditors arose, and after offering a very few facts corroborating the sentiments of the speaker, he invited all of every class in the house approving of the presented principles of immediate emancipation, to manifest it by rising, which at once, as it were, the whole audience were upon their feet.

On inquiry of one of the body from one of the counties farther west I was told, that ministers and people were equally awake and agreed in favor of the same sentiments of emancipation in his section. Yet it is not expected that this is a specimen of what will appear when the subject shall be more agitated, and the slave holding continents and spirit, shall have time to marshal their forces to the field. I did not even leave the neighborhood without having a little warning of this force. I was watering my horse at the watering of a respectable farm house, on leaving the place two miles on the way, an elderly man came out with his pail to catch it full of water. On my remarking to him that the waters of life were better and more abundant than the fountain then supplying us, without any further knowledge of my abolition sentiments, he broke out in the most bitter reproaches against them, in language like the following as nearly as I could understand, which he several times repeated on my endeavoring further to understand his meaning, 'these abolition meetings, and abolition people,' he had 'no opinion of,' and for his part, he 'would wish all these *fantastics* were shut up in the states prison, and the sooner the better, for trying to set the negroes all loose upon us. 'What will they do with them,' &c.

WESTERN RESERVE ANTI-SLAVERY SOCIETY. The Ohio Observer contains a full report of the annual meeting of this society held on Wednesday the 26th. The speakers were Rev. Mr. Eells of Elyria, Mr. Aiken of Cleveland formerly of Utica, Mr. Keep of Brooklyn, Pres. Mahan of Oberlin, Mr. Shepperd, formerly member of congress from N. York, Mr. Allen of Huntsville Alb. and T. D. Weld.

INCENDIARY PUBLICATIONS. A [illegible] of Anti-slavery [illegible] in Vermont. The [illegible] Legislature.

City Missionary to promote Moral Reform.

It may not be generally known that the Ladies Moral Reform Society in New York have in their employ several missionaries, who are doing much for the *prevention* of licentiousness. We hope the Ladies' Society in this city will follow their example. They now need a missionary; and if they could secure the services of such a man as the minister who is at present spending much of his time to promote this object, there would be no difficulty in obtaining a support for him. Just tell mothers in the country how much their sons and daughters are exposed in this city, and they will readily send in their donations. Just tell them such facts as that narrated below, copied from the Advocate of Moral Reform, and such facts as will soon be brought to light by the Illuminator, a new paper about to be issued, and deep and active sympathy will be [illegible]. What will the good people in the country think when we tell them, *for instance*, of the violation of the seventh commandment, by members of orthodox churches, I have recently been disclosed in this city. Of these, one is a young man the son of a clergyman and the brother of a clergyman, who has ruined a female, a member of an orthodox church in another state, who, since the disclosures, has, we are informed, gone to her friends. Particulars may be given hereafter.

Parents in the country are but little aware of the temptations of the city. The children first commence their course of iniquity by frequenting the theatre, perhaps, and from this by almost imperceptible degrees, [illegible]. O [illegible] parents might spend but one week in visiting the Alms House, and House of Correction in this city and listen to the tales of those who are ruined by this sin, and they would go home and teach their children, its hatefulness, and to avoid it as they regard their temporal and eternal well being: and they would also hail with joy the opportunity to aid in the support of a city missionary for this object.

JOURNAL OF A MISSIONARY.

A YOUNG MAN FROM THE COUNTRY.—"For at the window [illegible] I looked through my casement and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house." Proverbs. 7th chap.

June 30th. I observed a young man, who I judged was from the country, leave the house of "her whose feet go down to death, whose steps take hold on hell," pass across the street in haste, and turn a corner. I so managed as to meet him on an opposite corner, and not observing me before, he stopped and showed me a bank-note, inquiring at the same time, if it was good. After examining it, I looked him earnestly in the face, and said, "'Tis as good as I should expect to get in such a house."—With shame and astonishment depicted in his countenance, he dropped his head in silence. "Are you not," I continued, "ashamed to be seen about a house of ill-fame? are you so young [illegible] of God upon you [illegible] a house of prostitution? are you wronging thus your parents and friends [illegible] that *gateway to hell*? has a [illegible] profligacy destroyed every virtuous feeling in your soul?" Choked with emotion, he replied, "I confess, 'tis too bad; I am not accustomed to visit such places, and 'tis the first time I was ever in a bad house: I profess better things when I am at home; and I would not like to have my friends know of this." "But are you not aware that God's eye has [illegible] you all this day?" said I, "and [illegible] his *flaming bar* to give a strict account [illegible] not [illegible] "And they that do such things shall not inherit the kingdom of heaven," has affixed to the commission of this crime a signal curse, and possibly you may now have that seal of his abhorrence of that vice, "that shall eat your flesh as doth a canker," till you sink under loathsome disease, into an untimely grave." With remorse and sorrow plainly visible in his countenance, he replied, "I know I have done wrong. I am sorry, and am resolved that while I live I never will be guilty of what I have been to [illegible]." I [illegible] where [illegible]; he was [illegible] N——, New Jersey [illegible] parents and respectable [illegible], and [illegible] that he was a stranger in the city, that he [illegible] on business, &c. "And being a stranger," said I, "how did you find this abominable place?" "As I was walking out last evening, I met a young female who [illegible] me to call at No.— [illegible] street, where I found her." "In the twilight, in the evening, in the black and dark night: and behold, there met him a woman with the attire of an harlot, her feet abide not in her house: now she is without, now in the streets, and lieth in wait at every corner. With her much fair speech she caused him to yield; he goeth after her straightway, as a fool to the correction of the stocks; as a bird hasteth to the snare, and knoweth not that it is for his life. She hath cast down many wounded: yea, many strong men have been slain by her."

Christian mothers, watch over your sons, as well as your daughters; tell them of the [illegible] to which they are exposed, when [illegible] the maternal eye; read and expound to them the 7th chapter of Proverbs; [illegible] them, lest you are called to witness [illegible] descent to an untimely grave, and a miserable hell. Mothers in the country! IS NOT "MORAL REFORM" SOMETHING TO YOU?

Young men in the country [illegible] when you come into the city [illegible] and should you be detected [illegible] wonderfully deliberate as [illegible]

Labors of the Philadelphia City Mission.

The Fourth Annual Report of [illegible] which Rev. Thomas G. Allen is [illegible] states that since [illegible] 17,6[illegible] visits have been paid, of which [illegible] to the sick; 2,07[illegible] religious [illegible] [illegible] Bibles and testaments [illegible] and 281,017 pages of Tracts; 24[illegible] have been [illegible] to Day Schools, 1160 to Sabbath Schools, 592 to the house of God; 149 persons have joined the Temperance Society; 14 drunkards been reported as reformed; 128 backsliders [illegible] reclaimed, 335 placed on the list as [illegible] 139 as hopefully converted, and 1,176 [illegible] encouraged in their Christian course, and [illegible] [illegible].

The General Agent made personally, the last year, 1417 visits; encouraged the operation of other benevolent societies; [illegible] [illegible] to reverence the Sabbath, [illegible] whom is a baker, who no longer bakes bread on that day. The sinner has been awakened, the inquirer directed, and the saint helped forward.

The Agent urges the necessity of his being provided with two or three coadjutors and urges all churches to assist in devoted [illegible] to their places of worship.

INAUGURATION.—The Inauguration of Rev. Herman Rood as Professor of Theology in Gilmanton Academy took place on Wednesday the [illegible] inst. A Discourse was delivered on the occasion by Rev. Mr. Bouton of Concord, from Prov. iv. 13. "Take fast hold of instruction; let her not go; keep her for she is thy life." Invocation and reading of select portions of Scripture, by Rev. John K Young, of Meredith Bridge. Prayers were offered by Rev. William Clark, of Wells, Maine and Rev. Rufus A. Putnam, of Chichester.

GENERAL INTELLIGENCE.

[illegible]

THE [illegible] BOSTON MEETING.—[illegible] [illegible] the abolitionists [illegible] continue their [illegible] operations, as there is no [illegible] to prevent them from so doing and [illegible] privilege of meeting and [illegible] proceedings against them as the [illegible] proceedings than in denouncing them. [illegible] Probably there may be a temporal [illegible] of their work of darkness, anarchy, and [illegible] will last no longer than the dispersion [illegible] northern and eastern meetings which are now [illegible] against them a war of words. [illegible] plays as adroitly as their adversaries [illegible] there is no reasonable probability of their [illegible] whole stake is left. It will be recollected [illegible] renewed energy and accumulated [illegible] the infuriated attack [illegible] of New York and Philadelphia, and [illegible] any former occasion [illegible] security [illegible] very [illegible] they well know what [illegible] succeeded by their [illegible] peace and security. [illegible] a war [illegible] boasted the fury of an excited [illegible] the horrors [illegible] we repeat does not [illegible] driven [illegible] their [illegible] words [illegible]. [illegible]

But, [illegible] we fully [illegible] of our northern friends, as far as they extend [illegible] demands the declaration [illegible] the Boston meeting, well-intended as it undoubtedly was, will, nevertheless, give to the abolitionists a new and invigorating impulse.

TEMPERANCE IN EAST TENNESSEE.—At a convention in Jefferson co. E. Tenn., a [illegible] society was [illegible] with the following principles.

The committee to prepare business for the consideration of the convention, reported the following, which was accepted

1st. In order to advance the temperance reformation, it is necessary that information should be diffused extensively through the community. And in order to accomplish this object, your committee suggest the propriety of forming a county society, composed of delegates or representatives from the different societies in Jefferson county.

2d. Your committee recommend [illegible] the consideration the propriety of [illegible] a temperance publication in our own section of country.

3d. Your committee also suggest the propriety of embracing the pledge of tetotalism: that is to say the propriety of recommending all temperance societies to abstain from the use of all intoxicating drinks.

The following resolution was offered by Mr. Jarnagin:

Resolved, That the different temperance societies in Jefferson county be requested to abstain from the use of all intoxicating drinks as a beverage, excepting always their use as a medicine, and the use of wine on sacramental occasions.

After some discussion, the above resolution was made the order of the day for tomorrow.

THURSDAY. The order of the day, viz: Mr. Jarnagin's resolution, was taken up, and after a lengthy [illegible] being carried [illegible] page 4

[illegible] was held by the [illegible] Rev. [illegible] O'Brien [illegible] a series of resolutions, strongly disapproving of the movements of the abolitionists

This meeting was addressed by Rev Mr. Ryder, who speaks of the fidelity of the Roman Catholics to the laws of the land in strong terms of commendation. He says—

"The fidelity of Catholics to the laws of the land [illegible] For [illegible] they have [illegible] without one [illegible] resistance to constituted authorities! For [illegible] their creed has been outlawed and persecuted [illegible] subjected to every species of [illegible] by the British government [illegible] of Catholics had been [illegible] every temptation to [illegible] their [illegible] against their oppressors."

MR. DRESSER.—Our readers will recollect that an individual named Dresser was, not long since arrested at Nashville, and made to suffer violence at the hands of persons who were guilty of an illegal [illegible] against him, which [illegible] the [illegible] We now give Mr Dresser's statement.

"I have seen Dresser, and got from him the following statement [illegible] in regard to his trial and [illegible] Cottage Bibles in Tennessee. He [illegible] a single copy of each [illegible] as [illegible] and myself [illegible] Anti-Slavery Reporter, Record, Mrs Child's Oasis, Annual, & [illegible] Bourne's picture of slavery. These he kept for his own use, and of course had none to distribute. While selling his Bibles, he took out a copy at one of the hotels, which was wrapped in an Emancipator. Without thinking what his [illegible] Bibles were enveloped in, he threw down the paper on the floor and left it [illegible] afterward. [illegible] down in [illegible] and he took it to a blacksmith's to have [illegible]. In some way, an Anti-Slavery R[illegible] found in the bottom of [illegible]. He [illegible] it got into his box of books, probably by accident, and while selling them, it was left in his carriage. These two facts, [illegible] that [illegible] a copy of Rankin's Letters on Slavery [illegible] of [illegible] county [illegible] Rankin [illegible] were [illegible] two [illegible] [illegible]

[illegible] by [illegible] D. W. C. [illegible] E. C. Bridgman [illegible] at the [illegible] Board [illegible] to establish and [illegible] native youth shall be taught [illegible] English language. [illegible] benevolent [illegible].

[illegible] Samuel Smith [illegible] years [illegible] Lafayette.

[illegible]

No less than 35 new [illegible] Pennsylvania now support Gen. Harrison for the Presidency. Most of them have raised his flag within the last 4 months.

WOODEN PAVEMENT.—[illegible] yesterday [illegible] blocks [illegible] in the Park at the City Hall, [illegible] paving a section of Broadway. The blocks are formed of hemlock, [illegible] twenty-seven inches in circumference [illegible] laid in [illegible]. Their permanency remains yet [illegible] they will [illegible] smooth pavement. This is the first experiment of the kind ever made in America, [illegible] of paving has been long practised in Russia.

THE [illegible] WISE RESOLUTION, as it finally passed the State Convention of Maine, 1[illegible]3 for, and 14 [illegible] *Resolved*, That this society [illegible] the principles of temperance to abstain [illegible] from the use of wine and strong beer as articles [illegible] In [illegible] State Society of Maine at a recent meeting [illegible]

[illegible] May Massachusetts go and do likewise.

CARDS.

[illegible]

NOTICES.

THE ESSEX SOUTH [illegible] will meet at [illegible] in the [illegible] Delegates from the [illegible]

THE N[illegible] CONGREGATIONAL CHURCH [illegible] meets [illegible]

[illegible] Sabbath, at the usual [illegible] in the evening in [illegible] Washington street. [illegible] Sabbath [illegible]

[illegible] Rev. Mr. B[illegible]

[illegible] Spectator [illegible] this week, by the removal of [illegible]

MARRIAGES.

In [illegible] Mr. John H. [illegible] to Miss Emney [illegible] Packer.

DEATHS.

In this city, on Sunday last, [illegible] the wife of Willard Sears, a member of the [illegible] church, aged [illegible].

In [illegible] Levi Works, [illegible] and [illegible] virtues [illegible] piety and [illegible] in the house [illegible] He has left [illegible] wife, an only child, [illegible] friends, by whom his loss is deeply felt.

In [illegible] N. Y., of typhus fever, the Rev. Henry P. [illegible] church in that village, and [illegible]

In [illegible] Mrs. Sarah, wife of [illegible] N. Y. The deceased was a [illegible] of [illegible]arsh, Mass. The [illegible] has been a scene of [illegible] She labored assiduously [illegible] was very good work. She [illegible] six months.—had [illegible] peace [illegible] scenes of [illegible] her saviour's arm. "Blessed [illegible]"

[illegible] the [illegible] William C[illegible], [illegible]

[illegible] will receive six copies. [illegible]

It is designed to enlist the ablest pens to fill the pages of this work. Its plan will comprise—

1. Original essays on subjects connected with the abolition of slavery.
2. Reviews of works bearing on the same subject.
3. Facts pertaining to the system of American slavery, and our colored population generally.
4. Anti-slavery intelligence from abroad.
5. [illegible]
6. Interesting [illegible]
7. [illegible]

Money and [illegible] may be remitted to [illegible] publishing agent of the American [illegible] Society, 144 Nassau street, New York.

The first number of the Quarterly [illegible] will be issued on the 1st of October next. [illegible] papers, are requested to forward [illegible] It is hoped that no one will decline [illegible] this work on account of the price, which is extremely low.

NOTICE.

A new paper entitled the Illuminator will be issued in a few days. It is to be devoted principally to the cause of Moral Reform, in respect to the sin of licentiousness. The active co-operation of friends of the cause, is earnestly solicited, to give wide and extensive circulation to this publication. The paper will be published every Wednesday, at 50 cents, in advance [illegible] Office at the head of Hanover street, opposite Concert Hall.

WHEELER & WHITMARSH, Publishers.

Boston, Sept. 15, 1835.

POETRY.

From the (London) Christian Observer.

Missionary Hymn.

Wafted o'er the breast of ocean,
 Hark! a voice attracts the ear;
Hushed be every rude commotion;
 Soft and low it murmers near—
"Lo, we perish! ye can save:
Fearless cross the billowy wave."

Yes, ye heard it, sainted spirits,
 Throned in radiance ever bright,
Where, exalted, each inherits
 Glory in yon world of light;
Heard it, and obeyed the call;
Served your God, and left your all.

And ye heard it, ye who hasten
 In the path by martyrs trod,
Human suffering to lessen,
 Souls immortal bring to God:
Followers of your gracious LORD,
Mercy will your names record.

Who hears not the invitation,
 "Come and help," from many a land?
Who would not proclaim salvation
 Fearless at his LORD's command;
Making glad the wilderness
With his messages of peace?

Praise and blessing never ending,
 JESUS! to thy name be given;
Thou didst once, for man descending,
 Leave the highest throne of heaven:
Souls by thee redeemed shall swell
Songs of love unspeakable.

C. G.

West India Emancipation.

We have been favored by a correspondent in Barbadoes, with the following article from the Antigua Weekly Register of Aug. 4. The facts disclosed are of great value as it regards the cause of American abolition.

Twelve months have now passed since the "system of free labor" was adopted, by the legislature of Antigua, with the almost universal concurrence of the inhabitants. On its progress and prospects, we have for some months been purposely silent, endeavoring to procure the most enlightened and unbiassed opinions to correct the remarks we have personally made, which from our not being an immediate actor in the scenes of its operation, might be more liable to error.

Some observations will be now naturally expected, and we are happy that we have nothing discouraging to record. But we will proceed to facts from which the least questionable deductions are to be drawn.

For a fair decision, we must refer to the present crop which is now taken off and manufactured on almost every estate, and the next year's laid in: and this has been effected *without the intervention of troops, stipendiary magistrates, punishments*, or *serious collisions*, to widen the breach between the employer and laborer in those new relations, in which there were germs sufficient to engender suspicion and estrangement.

The planter, it must be granted, has had a difficult and perplexing part to perform, and in general has acquitted himself well. Whenever complaints have been made (we speak generally of course, for there must be exceptions,) he has repaired to the spot, and rectified misunderstandings,—he has done more, he has exchanged skilful, experienced subordinates, whom he was desirous to retain, for others less possessed of the art of managing the unreasonable, idle and capricious; thereby augmenting his personal trouble of more frequent superintendence. It is not for us to say, whether there has been any actual diminution of the amount of produce made in consequence of "free labor." It does not appear to be the opinion of the planters, and we rather think that the long drought, has chiefly made the difference between this and the last crop.

There is however one variation from the preceding year. The same quantity of *provisions* has not been planted on all the estates as hitherto.—Many have their usual proportion,—others having had their fields robbed, resolved to limit the stock; and one planter in charge of several large properties, who otherwise thinks that things have succeeded beyond his expectations, informed us, that in consequence of frequent irregularities at the beginning, and the necessity of attending to the next year's sugar crop, he could not get in a sufficiency of ground provisions: not that he feared robbery, for he did not believe that yams and potatoes could be easily plundered, although corn might.

We assume, then, that the number of laborers have been equal to the demand, and that the *will* has existed, under due encouragement to bring our cultivation so far on; and this has been brought about not more by the necessity to labor, than by tact and good management,—by the simple rule of wages punctually paid, for labor duly performed,—extra encouragements, and the assistance of a mild administration of the contract law, which kept bad subjects to a regular performance of engagements, certainly as beneficial to their habits and morals, as to the interests of the proprietor.

In the course of the lapsed year of freedom, there has been an unquestionable improvement in the habits of the people. The wandering spirit has evaporated:—they have discovered that there has been much less leisure or spare time in domestic service than in agriculture—less certainty in desultory employments such as fishing, portering and boating, &c., and the comforts of 'home,' begin to be duly appreciated. The employing and superintending class, too, have gradually acquired the art of governing those as freemen, whom they once commanded as bondsmen, and the practice of task-work which is becoming almost universal has given the threefold advantage, of stimulus to exertion, despatch of important work, and leisure to the laborer for domestic and other employment. This now extends we understand even to weeding; and with the increasing use of the plough and other machinery, which save a great deal of the severer tillage so distasteful in the culture of the sugar cane, we may hope for a prospering colony.

There is nothing very definite in the term "working well." Were we asked, if the *old system* "worked well?" We should reply, that as it regarded making a great deal of West India staple, it did not, for it was burdensome in expence, and mortifying to all good feeling. In latter years, it has been worse than bad, for the direct interference of the government, under reiterated complaints by the abolitionists in England against the planters, in which facts were strongly compounded with falsehoods, and laborers became disaffected, and a vast deal of labor was lost by the absence of individuals, parties, and whole gangs going to the governer or to magistates with complaints; which it took much time to investigate and satisfy.

Were we again asked, if the *new system* "worked well." We should answer, as well as might possibly be expected. It must be remembered we speak of Antigua. Can it be expected, that people who the year before, acted under direct personal control in the disposal of their time,—bound by law to a particular place, and a particular service, and remunerated in food and clothing instead of money; can it be expected, we inquire, that the very same process of labor should have continued in precisely the same way, and with the same regularity, now, that they are free from all restraints? It is not in the nature of things. There is no individual or combined service in the world, the navy and army excepted, in which the performance of a prescribed duty can be calculated upon with certainty. It may be, and is, extremely annoying in a species of cultivation so critical and important, and so very dependant on wind, weather and casualties, where a half day's labor lost or gained, may lose or gain hundreds of pounds. But let men free from their birth or for years, civilized and enlightened in every rank of life, examine themselves and see if they are always punctual to hours of public or social duty, and not very often prone to self-indulgence, or disposed to lay by a day or two for slight ailments. One must therefore make liberal allowances for the irregularities of the laborers, and only wonder that agriculture has suffered so little. In fact, it [illegible] to complain: the government and parliament only left a choice of difficulties, either, to continue six years longer a compulsory process with a disaffected, disappointed, turbulent peasantry, mixed up with a complication of impracticable and vexatious regulations,—or to pass right on to freedom, and take the chance of the experiment upon a population in whose civilization years have spent. Antigua elected the latter, and has at this day less to complain of from within and without than those colonies which chose the former.

Fully aware of the vexations and disappointments which planters every day encounter with individual cases of sullenness, laziness and caprice among the laborers; and certainly the employers of domestic servants have their full share of it, are deeply impressed with the necessity of bearing and forbearing with the newly emancipated, and of resorting to every means to establish confidence, respect, and personal good feeling;—repeating, that the Antigua system has had fewer evil consequences than the other, by far.

NOBLE AND SPIRITED.

[To the Editors of the Sun.]

Mr. Sun, as you have come out in favor of the abolitionists, you will pease to stop my paper. New-York, August 19th, 1835.

REMARKS.—We have complied with the gentleman's request, and ordered our carrier to leave him the Sun no longer. In regard to slavery we believe with the great portion of our fellow citizens, that the north, so far as the *slaveholding states are concerned*, has nothing to do with the question. It is an evil which the south has inherited, and which can only be eradicated by the slaveholders themselves. We have no legal right to meddle with the slave question in any of the *Southern states*, but we have a right to ask for its abolition in the District of Columbia. We have a right to petition our representatives in Congress to wipe away the foul stain from the capital of our country, and our Declaration of Independence is a glaring contradiction of our practices, so long as the evil is suffered to desecrate the federal city. We have never published incendiary articles, and in all probability we never shall—but so long as slavery is suffered to smite with leprosy our national temple, and turn its sacred courts into human shambles, so long shall we be found advocating its abolition in the District of Columbia. It is at war with the genius of our government—it scoffs at our national declaration, and brands us with hypocrisy before the nations of the earth. It paralyzes the power of our free institutions at home, and makes them a 'hissing and a bye-word abroad.' It is sheltered under the wings of our national eagle, republican law its protector, republican equality its advocate, republican morality its patron, and republican freemen its body guard. It is a sin in itself apart from the rigors incidental to its administration. It wrests from our fellow men the legacies which God Almighty has bequeathed them—inalienable birth-right endowments, exchanged for no equivalent, unsurrendered by volition, and unforfeited by crime. It derides the sanctity with which reason, religion and law have invested domestic relations—annihilates marriage—makes void parental authority—invites the violation of chastity by denying its legal protection, and bids God speed to lust as it riots at noon day, glorying in the immunities of law. Its baneful influence is beginning to be felt in every part of the Union. At the north the press lowers under a censorship, and the freedom of speech, that glorious privilege of American citizens—is trampled under the feet of a ruthless mob. At the south the mechanic arts and all vigorous enterprise is crushed under an incubus—a thriftless agriculture is smiting the land with barrenness and decay—prodigality, in lavishing upon the rich the plundered earnings of the poor, is accounted high souled generosity—revenge is regarded as the refinement of honor—aristocracy entitled republicanism, and despotism chivalry.' Such is slavery, and such *we* shall ever call it, the loss of a few subscribers to the contrary notwithstanding. We have stopped the gentleman's paper, as we said in the beginning of this article, and if there are any more of our subscribers who think that to tell the *truth* is to be an abolitionist, we shall be happy to stop theirs also.—*N. Y. Sun.*

From the Liberator.

MR. GARRISON—While every day brings some report of meetings and resolutions aimed at the suppression of the great moral reform, to which you have so nobly consecrated yourself, it may be gratifying to you and your readers to hear of the efforts which are still made in behalf of the Anti-Slavery cause. I therefore send you a brief account of what I have been doing the past ten days.

On the 29th of August I rode to Haverhill with George Thompson—the man, whom our sinful nation seems determined to destroy, because he has come and told us the truth. Oh! that all his enemies knew him. They could be his enemies no longer. How artless, unaffected, forgetful of himself in his deep concern for the redemption of those whose cause he pleads with such surpassing eloquence and apostolic boldness!

On Sunday, the 30th, I went at 7, P. M. to the meeting house in Haverhill, where the public had been invited to hear an Anti-Slavery address. The house was crowded, and I congratulated myself upon so good an opportunity of speaking of the wrongs of our enslaved countrymen. But I had not proceeded in my discourse more than fifteen or twenty minutes, when an assault was commenced upon the house, by a mob of one or two hundred men and boys. After several attempts to proceed, I was satisfied I should not be permitted to, and therefore dismissed the assembly. It was well—for, as we afterwards learnt, the diabolical purpose of our opposers was to discharge a heavily loaded cannon near the building, and at the same time pull away the steps, which would have occasioned the loss of limbs, perhaps of lives.

The next day I went to Bradford and spent a couple of hours with Rev. Gardner B. Perry. From him I gathered much encouraging information respecting the prospects of the cause in that vicinity. No man is more deeply interested, and few are laboring more effectually than he is, to arouse the christian community to a perception of their duty.

On the 2d of September, I went again to Bradford, and passed the evening in conversation with more than a dozen of the most active members of the Anti-Slavery Society. I doubt not they will be steadfast, immoveable, and abound yet more, rather than less, in the work of the Lord.

September the 3d. I rode to Ameshury, called upon Rev. Mr. Towne, a thorough, intelligent and zealous abolitionist. By him I was introduced to Mr. Jonathan A. Sargent, and several other members of the Anti-Slavery Society. They all seemed anxious to have an address from me, and soon obtained the use of the Baptist vestry. Our meeting at 7 1-2 o'clock, was well attended, and passed off without any interruption worthy of notice.

September 4th. A meeting having been appointed several days before at West Newbury, I went there this evening, although, being unwell, I felt unequal to the effort. But a large, respectable and very attentive audience soon revived my spirits, renewed my strength, and satisfied me that 'twas better to me than medicine to plead for the oppressed. The good effect of my lecture was apparent—and I am happy to add, that an auxiliary society is to be instituted there the next week.

I returned to Boston on the 5th, and found at the office an invitation to attend the Annual Meeting of the Franklin Society, on the 9th. Accordingly, on Wednesday last I went to that town, and at 4, P. M. delivered an address in the meeting house to about 200, which you know was a large number for a country town, at this season of the year. The venerable Dr. Emmons, in the 92d year of his age, was one of my hearers. He is, indeed, a remarkable man, quite as active in mind and body as most men are at 70. After the meeting, he said to me, 'the principles of the abolitionists are right—persevere, and you will accomplish the great Reform.' I am confident we shall. Our opposers are helping us every where. They are ploughing up the field, all we have to do is to scatter the seed.

Yours, truly,
SAMUEL J. MAY.

Extract from a recent letter from North Carolina.

The case of the crew of the schr. Butler of Bath, is extremely hard. For men accustomed to the climate, to be incarcerated in a loathsome prison from the 20th of May to the 1st of November, and survive the confinement, is a rare occurrence; how much more improbable, then, the existence of the Butler's crew, who are thus imprisoned in our jail, may be inferred by those at all acquainted with the effect produced by the heat of Wilmington Summer, upon strangers unacclimated, who merely visit here upon business.

The Butler was laden at or near Capt. Potter's rice plantation, with boards and timber for Fall River, Mass. and had been dropped down to the New Inlet bar, where she was anchored, waiting an opportunity to proceed to sea. After the departure of the Butler from town it was discovered that a negro slave belonging to Capt. Potter was missing, when it was conjectured that he had attempted to make his escape in said schooner. Search was therefore made and the slave found in the vessel's hold. The owner of the slave accompanied the searching officer, and it is in evidence that Capt. Carter and crew were alike astonished upon discovering the negro, and that they not only cheerfully submitted to the examination, but aided in it; and after every place which had suggested itself to the officer, had been searched in vain. Capt Carter proposed that he should examine the identical hiding place in which the negro was found.

Notwithstanding these circumstances, the owner of the slave caused Capt. C. and his whole crew to be taken from the vessel and arraigned before a magistrate, charged with an attempt to carry out of the state a negro slave, (the penalty of which attempt is death) when they were severally ordered to prison to take their trial at the Superior Court of Law, to be holden the first Monday in November next. Captain Carter was also arrested under a civil process, at the instance of the owner of the slave, and held to bail in the sum of $1200 to recover a penalty of $500 and costs, under an Act of Assembly of 1829, in the words following—'That if, after the passage of this act, any mulatto or negro slave shall be found secreted on board any ship or vessel after the sail is hoisted to depart the state, the captain of such ship or vessel being in charge, shall forfeit and pay $500 to the person prosecuting for the same.' In the criminal case or indictment on behalf of the state, the bail being $500, as well as in the civil prosecution, Capt. C. was so fortunate as to obtain bail; but for the want of which the mate and seamen were committed, on or about the 20th of May. Subsequently, however the mate and one of the seamen, having given bail, have been released from confinement; leaving two seamen, Samuel Leaman and John Webber, in jail. Notwithstanding the known humanity of the jailor, it is hardly probable that these men will live until the day of trial. Leaman has a wife and large family in Bath, Me. and the parents of Webber are poor and sickly, and dependant alone upon him for support.

The bail required for each of the men is $500, notwithstanding the total absence of the least evidence of their guilt, other than the circumstance of the slave being found on board; and notwithstanding the sanguinary and bloody statute, they will be found innocent upon the trial; but from the isolated circumstance of the negro's being found on board, the verdict must be against the captain.

The Bliss of Heaven.

Experience teaches us that the world which we now inhabit is a melancholy scene of affliction and pain and death. Shrouded in gloom and darkness it no longer blooms in its primeval beauty, nor exhibits itself as a fit residence for immortal beings. Sin has spread its dreadful ravages with boundless profusion over its whole extent. Sorrows, and cares, and anxieties, now shed their baleful effects where the genial influence of heaven once diffused its delicious blessings. Sighings and lamentations are the emotions which swell most frequent in our bosoms; for we are often called to mourn over the loss of earthly prosperity, and the premature departure of our near and dear friends and relatives to the world of spirits. But in Heaven "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying; neither shall their be any more pain: for the former things are passed away." There, our souls shall be no longer wrung with grief; for the last knell of death, will have sounded in our ears, and the trying conflicts of mortality will have come to an end. The strains of mourning will be turned into the raptures of joy—pain will give place to pleasure—sickness will be succeeded by uninterrupted health—the wrinkles of age will be exchanged for the bloom of youth—and death will yield to everlasting life. In heaven, we "shall hunger no more, neither thirst any more; neither shall the sun light on us, nor any heat. For the Lamb which is in the midst of the throne shall feed us, and lead us unto living fountains of water." In that blissful abode, troubles and difficulties will be entirely unknown—the voice of discord will never be heard—the wild shriek of despair will never be uttered—but all will be peace, and harmony, and melody, and love. Sin will have no admission there. Its poisonous blasts will never be permitted to swell amidst the sweet groves of Paradise. Holiness will form our character—praise will be our employment and delight—and joy will be our constant guest. There, too, we shall dwell with our Saviour in the mansions of his "Father's House," whither he is now gone "to prepare a place" for us. "Father," said he, shortly before he left this world of sorrow, "I will that they also whom thou hast given me, be with me where I am: that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." Which language, together with his own declaration to his disciples, not long before he bade them adieu, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also," leads us to conclude that we shall be in his immediate presence, and likewise, that we shall enjoy the society of each other in the kingdom of heaven. What glorious privileges will these be! How transcendantly delightful to be absent from this theatre of misery and distress, and to be present with the Lord, where we shall see him face to face. And how unspeakably pleasant will it be to meet again our departed friends—to be re-united to a dear father—or a fond mother—or some other beloved relative, around whose dying bed we once stood in all the agony of grief—whom we then bade an affectionate farewell—and whose expiring groans pierced our souls with anguish too deep for nature to have long sustained. And our meeting there will be "to part no more." It will last forever. And whilst eternity shall roll its ample rounds, it will find us still together in those happy courts. And not only shall we enjoy the presence of our Saviour, and of our much loved friends, but our minds will be filled with all the treasures of knowledge. Feeble and faint are our conceptions of the most simple things by which we are surrounded. The powers of our discerning faculties are circumscribed within narrow limits. Our highest attainments are but the mockery of knowledge. In vain do we endeavor to unfold the process of the operations of nature. Futile are our boldest attempts to scan the machinery of the universe. The planetary world, and subterranean fires, are equally mysterious to our comprehension. The clouds that hang aloft in the air—the deafening thunders that roll in their bosoms—and the lightnings that flash furiously across their scowling fronts, are but imperfectly understood. The providence of God, even if it be viewed by the light of revelation, is, to us, an almost insolvable enigma. But in heaven the scales of ignorance shall fall from our eyes—the few, faint gleams of intelligence that occasionally flitted athwart our minds, will swell into a flood of light, and expand to all eternity. The glorious plan of redemption will be revealed more fully; and, as its unrivalled beauty and excellence shall break upon our vision, new delights, and new raptures of joy, will be imparted to our souls. We shall then "know even as we are known." Blessed state! May countless myriads enjoy its rich rewards.—*Southern Churchman.*

The Outcast Mother and her Children.

It was a cold and bitter morning in March, and at the early hour of two o'clock, that a gentleman in Rochester, by the name of C——, was aroused from sleep by the cries of distress, proceeding from a house a few rods distant, which induced him to go to the door; and on looking out, found they were those of a female standing on frozen ground, with bare feet, with an old mantle thrown over her shoulders, in which she had wrapped an infant three days old.

Mr. C. as soon as he could put on his clothes went to her relief, and found that she and her three other children had been driven from their bed by a brutal drunken wretch, whom the one called husband, the others father. The house presented a scene of poverty and wretchedness truly distressing; not a stick of wood in this miserable dwelling; barely a cole of fire to light a candle procured from a neighbor; no andirons, shovel or tongs. There was something that served as an apology for a bed for the man and wife, and a nest of rags for the three eldest children. They were shivering and crying with cold, while the mother was in the same pitiable condition, clasping, with maternal tenderness, her infant to her bosom, to protect it from the piercing air.

Mr. C. after gaining admittance, immediately went to his own wood house, and procuring some wood, kindled a fire, and with the assistance of a neighboring female, who had also been roused from sleep by the cries of the distressed family, made some gruel, and placed her in bed.

The enquiry was then made, of the cause of this inhuman conduct on the part of the husband and father. The answer was, that the mother's situation had, the afternoon before, excited the commiseration of a neighboring lady, who had given her twenty five cents to purchase a little meal for herself and children. She was obliged to employ her husband to make the purchase, who, having the money in his hands, went to a *drunkery*, laid it out in whiskey, returned with it instead of the meal, and after it had time to operate, began his abuse to his family, and finally dragged them from bed, and drove them out of doors.

After Mr. C. with the assistance of the lady before mentioned, had reduced this family to a state of quiet and comparative comfort, and had obtained a promise from the husband, that they would not again be disturbed, they left the abode of misery and returned home. The mother and infant were a second time dragged from their bed, and driven nearly naked out of the house, and compelled to remain there, until our informant again returned, and compelled this drunken man to leave the door.

A complaint was the next day made to a magistrate, but the wife refused, as was supposed, thro' fear to testify; and the drunkard was still permitted to go at large.

A very few days afterwards, however, a repetition of similar treatment produced a complaint, which was sustained by proof, and he was thrown into jail. The overseers of the poor were applied to, and the mother and children were thus relieved.

IMPORTANT FROM FRANCE.

Attempt upon the Life of Louis Phillippe, King of France, by an Infernal Machine.—PARIS, July 29. After having passed along the Boulevard to the farthest point at which the National Guards and the troops were drawn up, his Majesty, accompanied by the Duke of Orleans, the Duke de Nemours, the Prince de Joinville, and a numerous and brilliant Staff, was returning along the same line to the Place Vendome, where the troops were to file off before him. At twelve, at the moment when he had reached the Boulevard du Temple, a tremendous explosion, resembling irregular platoon firing, was heard. At first it was supposed to be a discharge of fireworks, but the falling and cries of the victims, soon revealed the reality, and excessive confusion ensued—an Infernal Machine had just poured forth a shower of balls upon the *cortege* that surrounded the King! Marshal Mortier, Duke de Trevise, fell and expired without uttering a word. Several other officers, and some of the National Guards, were also killed, and a considerable number of persons wounded. The falling of some horses, among which was that of Marshal Mortier, and the capering of others, added to the tumult, which it would be difficult to describe. During this scene the King, whose arm had been grazed by a bullet, and whose horse had received a wound in the neck, maintained the calmness by which he is distinguished, and displayed remarkable courage by riding up in the direction of the house from which the explosion came. After the first emotion had passed, the *cortege* continued its route, amidst shouts of joy for the preservation of the King's life, and threats of vengeance against the assassins. The bodies of the slain, and the persons who were wounded, were immediately carried to the Cafe Turc, opposite, where medical assistance was immediately afforded to such as were still alive. Smoke was seen to proceed from the third story of the house No. 50, on the Boulevard du Temple, of which the ground floor and first floor are occupied by a wine dealer named Parault. Each story consists of one chamber, which is lighted by a single window in front. The house was immediately surrounded, and all the persons found in it arrested. The room in which the machine had been constructed, is very small, its dimensions being only six and a half feet by seven. The machine was made with great skill, of wood, with iron braces, and extremely solid. Two uprights supported two cross bars of wood, placed parallel to the window, and in these were formed grooves, in which were laid twenty-five gun barrels. The front cross bar, placed at about a foot from the window, was rather lower than that behind, so that the balls might reach the body of a man on horseback in the middle of the Boulevard. The charge was so heavy, that five out of the twenty-five barrels had burst, notwithstanding they were very substantial and new. The assassin about three months ago hired the rooms of the second and third stories, of M. Dallemagne, the proprietor. He gave his name Girard, a mechanician, and appears to be about 24 years of age. His room has a window in front, and another behind, and he had taken the precaution to fasten a rope to the latter, to assist him in making his escape.

By the bursting of some of the barrels at the moment of the explosion, the assassin was wounded in the forehead, the neck, and the lip. Notwithstanding his wounds, he rushed out of the window. Some Police officers having ran into the inner court, and seeing Girard slipping down the rope, one of them exclaimed, 'Ah, wretch! we have you!' Girard, who was at the moment at the height of a wall, threw himself over into an adjoining court, and there a police officer apprehended him. He was placed upon a hand barrow, and conveyed to the Conciergerie. The Minister of the Interior, the Prefect of Police, and several Magistrates went to the house, and in the assassin's chamber they found the remains of the infernal machine still smoking, a straw bed, and a fire lighted. A delay of half a second, perhaps, in the explosion, saved the life of the King. The *cortege* advanced in the following order: The King, the Prince de Joinville, the Duke of Orleans, the Duke de Nemours, Marshal Loban, and Marshal Mortier. All those in the *cortege* who were wounded, were nearly on the same line as Marshal Mortier. The news of the attempt was rapidly propagated through the capital, and produced a powerful sensation. General de Rumigny, Aid-de-Camp to the King, set off full gallop to inform the Queen that his Majesty and the Princes had escaped the danger, fearing that she might have been seriously alarmed if she had heard of the event from any one that had not witnessed it. In passing along the lines he mentioned to several officers what had occurred, and soon there was not a soldier that remained ignorant of it. As the troops of the line did not extend to the Boulevard du Temple, they were ordered to shift in that direction, that they might be ready to act in case of attempt at disturbance. At the moment of filing off before the King, the National Guards shouted *Vive le Roi!* which was answered by the troops of the line. The Guards of the 8th legion, which had lost some of its officers and men, added cries of *A bas les assassins.* The King returned to the Tuilleries about 5 o'clock, evidently deeply affected by the scene he had witnessed. During the whole of the afternoon and evening crowds flocked out of curiosity to the melancholy spot, in consequence of which a strong detachment of Municipal Guards was stationed there to keep the peace. The following are the persons whose lives have been ascertained to have been sacrificed: Marshal the Duke de Trevise, struck in the heart by a ball; General de Lachasse de Terigny, struck on the forehead by a ball; Captain Villate, Aid-de-Camp to Marshal Maison; Lieut. Colonel Rieussec, of the 8th Legion, struck by three balls; Messrs. Prudhomme, Richard, Leger, and Benetter, Grenadiers of the 8th Legion; a Colonel in the Army. The number of killed and wounded is said to be 34, including 16 who died immediately, or subsequently perished from their wounds. Among them was M. Labronste, aged 70, a member of the Legion of Honor.

At the moment the explosion took place, the King had inclined slightly on one side to receive a petition. The Duke de Broglie received a bullet through the collar of his coat.

The Moniteur contains a Royal proclamation and ordonnance to the following effect: 'The fetes for the celebration of the Anniversary of July, 1830, shall not be continued. A solemn funeral service shall be performed in honor of the victims of the attempt this day.' The Government had decided that one funeral procession shall be formed of all the victims of Tuesday, instead of taking place separately. The Chamber of Peers had determined to go into mourning for five days, from that of the funerals.

Girard, the assassin, was employed as a dealer in second hand articles of all kinds, and was more particularly engaged in cleaning and repairing old fire arms, and is a very able and skilful workman. He was known among his companions to entertain legitimatist opinions, and it was even believed that he received a pension from the Duchess of Angouleme. He is 39 years of age. Notwithstanding the serious nature of his wounds, he is expected to recover, and is now able to converse. Being questioned as to his motives for committing such a crime, and urged to declare whether he had any accomplices, he fully admitted his guilt, and said he knew his fate was inevitable; but as to his motives, he confines himself to saying that he disliked the King, and further declared that were he even put to the torture, he could not name his accomplices, for in fact, and in truth, he had none. Nevertheless, a woman that resides behind the house, has deposed that an instant after the explosion she saw two men, both wounded making their escape. In the room of Girard, two white hats of different sizes were found, which, would indicate that at least two parties were cognizant to the construction of the murderous engine. Upwards of one hundred arrests, it is stated, have already been made.

On the 28th, a grand dinner was given at the Tuilleries, at which all the Ambassadors and Foreign Ministers were present. At dinner and throughout the evening, the King displayed the utmost calmness. He frequently expressed in affecting terms his regret at the death of Marshal Mortier and the other victims of the day.

BIBLE FOR SLAVES. A correspondent in the St Louis Observer, uses the following language on this subject.

The heathen are in the midst of us, and we regard them not. While our philanthropic brethren are raising thousands upon thousands to supply the destitute places of the earth with the Bible, they overlook the destitution of their own land. They forget the benighted heathen who are in the midst of our households. Suppose a project should be started to supply every destitute slave in the U. S. above the age of twenty with the "word of life."—And why not?—have they not as good a right to the Bible as the Indians and Negros of the Eastern Continent and the South Sea Islands?

To what are we to attribute it, that such a large portion of the human race are destitute of that Book which contains the news of salvation? Why is it that the Christian master cannot teach the members of his own household to read with safety to himself? Whose fault is it that Christians come under the condemnation of the Bible, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an Infidel?" Why is it that benevolent people must go abroad for objects to, assist, when thousands are perishing at home? I answer, slavery the withering effects of the system of domestic slavery, is the cause and the fault.

Oh! get rid of this curse! It would be better to stop sending Bibles abroad, to quit sending missionaries to the outskirts of the world, until we have done something for ourselves. Let all our efforts be turned into one channel. Let us "first cleanse the inside of the cup and platter, that the outside may be clean also." Z.

The Bag of Mustard Seed.

In the year 1822, soon after the efforts for the benefit of seamen were first commenced in New York, the Rev. Mr. Truair was on a tour preaching and making collections for that cause. In the course of his journey, he preached one evening at a school-house in a little town in Vermont, containing a few scattered inhabitants. The next morning, he met a poor woman in the neighborhood, who had heard him, and felt desirous of doing something for the seamen's cause. Having no money, she had brought a bag of mustard seed, which she begged him to accept, hoping, as she said, that by some wise counsel, it might be turned to some good account. Mr. Truair brought the bag of mustard seed to New York; and on stating the circumstances, some members of the Board purchased it for *three dollars*, proposing to present it to the missionaries then about to sail for Palestine, to be sown there. The next day, the circumstances were mentioned to a few friends, and several dollars more were added to the purchase. The following Sabbath evening, this fact was mentioned at the Mariner's church, and it was proposed that those who were desirous of taking a part in this purchase, should leave something on the plates as they passed out at the doors. *Twelve dollars* more were added. On Tuesday after, the incident was again related at the Union prayer meeting, and a farther interest of *nine dollars* was taken in the present. The amount thus received for the poor woman's "two mites," *was thirty two dollars.* Surely, "she of her penury cast in more than they all. Behold how great a matter a little fire kindleth."—*Sailor's Mag.*

The Benevolent Little Boy.

A little boy belonging to the Baptist Sabbath school in M., being present while the young gentlemen and ladies were organizing an Education Society, appeared to be deeply affected. On asking the cause of his grief, he replied, 'the agent's saying there are so many destitute churches makes me weep.' He went home, and gave his mother an account of what he had heard. 'And now mother,' said he, 'I wish I had fifty cents, that I might become a member of that society, to assist the poor young men, that all the churches may have a minister. I have *six* cents. Do you think if I should go to the secretary of that society, and give him my *six* cents, and tell him that I will save all my cents until I make up the fifty, that he will let me join?' His mother encouraged him to go. He went to the secretary's door, but had not courage enough to enter. He returned home, but could not rest; and after receiving farther encouragement, he went again. The secretary asked him if he was willing to part with his six cents. He said that he was, and would pay six more next week, and if he had more he would gladly give it. After being informed that he should *become* a member, his countenance brightened, and he returned to his home exceedingly happy. And now, my young reader, instead of spending your money for that which is worse than useless, follow this little Sabbath school boy's example; and remember that while you are enjoying the preaching of the gospel, and have a minister to visit you when you are sick, there are a great many other little boys, who have no minister to direct their feet into the ways of peace—to point them to the Lamb of God, who taketh away the sins of the world. I want you to assist in preparing some minister to go and preach to them. Will you? Do not pass this question, but give it an answer.—*S. S. Treasury.*

LIBERAL DONATIONS IN SOUTH CAROLINA.—David Ewart, of that state, has recently presented 118 shares of the stock of the South Carolina Columbia Bridge Company (the original cost of which, at $100 a share, was $11,800), to aid the cause of theological education in South Carolina. Of the whole sum, $10,000 go to the Presbyterian Theological Seminary at Columbia.

NEW COLLEGE IN GEORGIA.—We learn from a Georgia paper, that a new college is about to be established at Midway, distant only a mile and a half from Milledgeville. The presbytery of Hopewell, it seems, have determined to establish at this place, the literary institution which they have for some time had in contemplation. The citizens of Milledgeville, on hearing of the determination of the presbytery, promptly subscribed $25,000 towards the endowment of the institution. The list exhibited eleven subscriptions of $1000 each, and twenty of $500!

TO SCHOOL TEACHERS. Never deceive your scholars, nor suffer them to practice deception.

Never promise what you do not intend strictly and literally to perform.

Never threaten what you do not mean or what it would be improper to execute.

Never tell your scholars you will cut off their ears, or do any thing else you do not intend to do.

Never shut up a child in a dark closet, or say any thing that will make them afraid of darkness.

Never allude to mysterious evils, or threatened punishments from causes that children cannot comprehend.

Never speak to them about the *Old Man*, or the *Old Woman* or the *Old Harry*.

NEW ORLEANS, AUG. 14.—We understand by a gentlemen arrived yesterday from Baton Rouge, that forty or fifty negroes had been arrested, under a charge of being concerned in an intended insurrection. Several white men were engaged with the negros; their names are known and the militia are in pursuit of them—they are doubtless by this time arrested.

One of Murel's gang was hung at Clinton, La., on Tuesday last, under sentence of Judge Lynch. He had five hundred dollars of counterfeit notes upon him.

WASHINGTON, AUG. 29.—Although we have had no outbreak of discontent for some time, such is the condition of the public mind, that it is still found necessary nightly to mount guard at the jail, and to keep a vigilant look out at the different depots of arms and ammunition. Our jail is filled with prisoners, charged with aiding, abetting, exciting or participating in the insurrectionary movements by which the public peace has been disturbed. I regret to say that men have been held to bail whose duty it was to suppress every riotous indication, and to set an example of subordination to the laws. One of our magistrates has been held to bail. His name is John D. Clarke, and he has heretofore been considered one of our most efficient magistrates. Some of our constables also have been strongly suspected; one is at this moment in prison.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA

The petition of the undersigned citizens of——humbly showeth,

That your petitioners feel themselves bound by their duty to their country, to their fellow-men, and to their God, to protest against the continuance of SLAVERY and the SLAVE-TRADE in the District of Columbia, and to pray your honorable bodies to exercise your constitutional powers for their immediate abolition.

Remembering that the traffic in *human flesh*, when practiced on the ocean, has been solemnly declared piracy by our own, and that it is so considered by almost all Christian nations, your petitioners do most earnestly implore that slavery the necessary cause of the traffic, may no longer be permitted to exist in the Capital of this Republic.

The form of petition above is recommended for its brevity and comprehensiveness. We hope the friends of human rights at this eventful crisis will be firm in pressing this subject upon the attention of Congress if they flinch now, ages of disgrace and misery may be the consequence. The petitions should be ready in good season and be forworded if practicable by the members from the several districts where the signers reside.

THE PURCHASE OF TEXAS.—We mentioned a few weeks ago, that there was a rumor abroad that a treaty was in Washington between the United States and Mexico, by which Texas was ceded to the former. Our information now is such as to leave us but little doubt of the fact. To avoid all constitutional questions as to the right of purchase, the following plan, we understand, has been adopted as the line between Mexico and the United States, has never been run, by the authority of the two governments, and of course is still unsettled, to avoid all expense and controversy hereafter, for a certain payment in money to be made to the Mexican government by the United States, it is agreed that the Rio del Norte shall be the dividing line.—*Natchez Courier*

The degree of L. L. D. was conferred on Benjamin Watkins Leigh by Augusta College, Kentucky at its late commencement.

The attempt to suppress the one dollar notes in the state of New York, appears to have been unsuccessful. The N. Y. Courier and Enquirer says, "One dollar notes circulate as usual."

Comprehensive Commentary.

THE Agent of this work would announce to the subscribers and others, that the following persons are appointed and have consented to act as Agents for the work, from whom the 1st vol. ma be obtained on application. Ministers of the Gospel and others disposed, are requested to obtain names and forward them to him, in Boston, by mail or otherwise, for which a satisfactory compensation w be made.

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J. E. FULLER, General Agent.

april 15 cop6m

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